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Christian Healing

Healing & Prosperity Thoughts

TO BE USED FROM

NOVEMBER 20 to DECEMBER 19

Healing: As I speak words of life and strength Thy Spirit of life and strength responds, and I am healed.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: No word of lack escapes my lips. My words are of Thine inexhaustible bounty, and I am prospered.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to page 68.)

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UNITY

Devoted to Christian Healing

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World Peace

BY CHARLES FILLMORE

An address made by Charles Fillmore to Unity leaders at the 1942 Unity Annual Conference.

IT TAKES a pretty nervy person to talk about peace under present world conditions. However it is said that "in time of peace prepare for war"; and we might say that the reverse is true: "In time of war prepare for peace."

Doubtless this war and what we anticipate will follow does require a great deal of attention and consideration. What are we to do after the war?

As followers of Jesus Christ we must have a part in bringing about peace, and our part will be and is entirely different from that of the world. We have not entered this war with the usual feeling of revenge and destruction and killing and all those things which go with the mortal man. We are not hiding behind our religion either. We feel there is something to be done, something of a nature not widely understood: waging a forgiving war and making an enduring peace.

That is a very hard proposition to put to people under present conditions. The state of the world consciousness in this war today is such that superhuman effort is required to overlook the antagonisms, the resistances, the fighting attitudes of the combatants. We all feel at times as though we should like to whip somebody.

As Christians we know that these feelings in ourselves must be disciplined. And so our world peace begins right there. "Charity begins at home." This overcoming of the thoughts that have produced this war is a vital part of our work. We must go back of the present issues. We must get a little deeper into causes than the average peacemaker.

What brings about war? What has caused wars ever since the dawn of history? There must be a cause, because we all really long for peace. The most quarrelsome of us looks forward to the time when he will have peace. Then this peaceful attitude of mind, this longing for peace must be inherent in us, must be part of our spiritual constitution.

Jesus said He had a peace in Him and that He would give it out. "My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful."

When we philosophize and go into the history of man, we find that he had to contend in the beginning against many enemies. He was a cave man and he had to protect his family, and that set up a spirit of defense, a defense by force of arms. That family led to a clan, to a feudal system, to fighting for your friends, and gradually we had a state, then a nation, and then a world, all infected with aggression and war.

But this primal idea that we had to contend for

our rights has followed us as a subconscious shadow all the way through, and it is still in evidence. As followers of Jesus we can see that this fundamental aggressive spirit springs from the principle of self-protection. What does a man consider the most valuable thing in the world? Why, his own life! This primitive instinct in us to protect our life has led to the protection of our possessions, then to the protection of our country.

So we must get back to the consideration of these primitive principles if we want success in permanent peace. Now we have had so-called peace the world over. After our last great war we had peace, but it did not last very long. Neither will the next peace last long unless it is founded on principles of forgiveness and justice and righteousness.

So we who are followers of Jesus must see to it that in some way these principles are recognized by the peacemakers following this war. We have had many, many experiences; there has been a continual round of war and peace, war and peace, war and peace, since the dawn of so-called civilization. What has produced this vicious circle? As metaphysicians we see that the accumulated thoughts of personal selfishness, personal greed, and personal destruction have formed an atmosphere in the race consciousness, and we have carried it along through one incarnation after another. But finally it must find an outlet. Now the war today is a world-wide outlet of all the destructive thoughts that the human family has carried for a great cycle of time—and now we have "the end of the age."

In the 24th chapter of Matthew Jesus is recorded as being asked by His disciples when the things He had been telling them about would come to pass and what

would be the "end of the world." This is a wrong translation, as you find by consulting the margin, which has "consummation of the age." In other words, we understand that there are ages or dispensations, in which the race thought goes out and performs its work in the ether and finally comes back again and is rooted to earth. We discern this war to be the "consummation" of such an age.

We are told also in the symbolism of Revelation that war is the "wrath of God" descending on man; and in symbols John gives us a whole list of destructive agencies. "And I heard a great voice out of the temple, saying to the seven angels, Go ye, and pour out the seven bowls of the wrath of God into the earth. . . . And I saw *coming* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as it were frogs: for they are spirits of demons, working signs; which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty." And they gathered them together in a place which is called in Hebrew "Armageddon."

Here we can see the elements that will enter into the war. "And I saw *coming* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits." You can locate those three demons. I don't have to do it for you.

You have heard all about the great Armageddon. Armageddon is a symbolical name representing the place of some great spiritual combat. This Armageddon was always considered as a "place of blood," where there was to be a great meeting of spiritual forces

antagonistic to material forces. We don't have to look very far to see this war is really a fulfilling of this and that we are really right now at the end of one of those great cycles in which there is a wiping out of race errors.

In other words, the unclean spirits have been descending here and there all over the earth and manifesting themselves through man in producing discord, inharmony, and war everywhere. And they are now descending in full force. It is the end of an age, an "age" of maybe millions of years, and it is necessary to the cleaning up of the race consciousness. So as metaphysicians we should be careful how we condemn the three unclean spirits who seem to be doing so much evil. They are simply agents of the great universal race law. It may be they are working out some of our own personal devils. We are reminded of an old Hebrew custom. When the sins of the people got so great they couldn't be forgiven, they were put on a goat, and the goat was driven into the wilderness. The same thing takes place in the world consciousness. It is part of the forgiving law.

After the war we shall have a new dispensation. We are now really at the beginning of this new dispensation, and it is working in the minds of good people everywhere, who are preparing to help the nations of Europe with the necessary things to begin another "age." That is the work of Christ, and that work is the work that proves that Christ is in the world and hearts of men.

Jesus said, "Whosoever would be first among you shall be your servant." We are told by those who see beneath the surface that the people must have more religion, and that is where our service begins.

When our political leaders get to the place where they will call upon religion for help, then we shall be prepared to enter into the conflict, into the peace movement, and be able to give them advice and service that will be of permanent good to the whole human family.

What are we going to do meanwhile? We are gathered here this morning to start a movement that should go out to the whole world. This is a very serious meeting, a meeting in which we are striving for spiritual power, the power of consecrated souls concentrated on a mighty proposition, and that proposition is: How to handle our affairs and minister to our people in such a way that they will get a stronger hold on the fundamental principles of peace.

These fundamental principles of peace and life that we teach are not only leading to health and harmony, but to a great universal spiritual peace, a spiritual peace that is based upon the teaching of Jesus, in which we begin with ourselves. We must be less selfish; more in the universal consciousness and less in the personal consciousness.

That Christians the world over stand for peace is universally accepted. Anything less is insanity and suicide. That these peace-loving people are having gatherings in which they pass peace resolutions is also observed and commended; but to what extent are they cleansing the race mind of the ruthless war thought?

The answer to this is found in the popularity of war among so-called Christian nations. War is taught as a necessity to the perpetuation and growth of nations. Nationalism and all the selfishness that goes with it is taught in our schools and extolled in our literature and art. Yet our Bible says that God made all

nations of one blood. As followers of Jesus we must therefore teach the unity of all nations in a great universal brotherhood.

The personal selfishness that lies at the root of aggression and greed must also be shown that its success lies in gaining possession of the spiritual kingdom instead of the earthly. "Lay up for yourselves treasures in heaven."

To do the great work before us we must organize more effectually. The promotors of war use all the arguments of the mind in putting forth their pernicious doctrines of the glory of aggression and the conquest of other nations. Christianity must be taught in all its ramifications, spiritual, psychological, and material. Rightly understood, it can be applied to the healing of every ill and the righting of every wrong.

"Behold, I make all things new." We are forgetting the things that are behind and laying hold of the things that are ahead. Great ideas are awaiting our mental grasp and incorporation into our mind so that we may tell the world of the Prince of Peace and the power for good He gives to those who go forth and preach the gospel He gave and continues to give to all who have faith in Him and His name.

You Help Someone You Know

When You Give to the

USO

The Table before You

BY KATHRYN SANDERS RIEDER

GOOD FOOD AND FEASTING have attracted man as long as there has been a record of his living. Banquets have dazzled the eye with the splendor of their setting and their lavish variety. Even today magazines are filled with tempting illustrations showing better ways to appeal to appetites. Housewives take pride in setting a beautiful table. They know it is more than catering to pleasure in eating; it is nourishing and building the physical man.

But all this verges on the ordinary in comparison with the table of things of the spirit. This spiritual table is spread before us daily, awaiting the outstretching of our hand. Are we being served with happiness, courage, understanding? Or do we sit at it complaining that we starve for the very things beside us? Are we saying that adequate food, clothing, and pleasure are not enough; that we seek not only to live but to live for something, but we do not know how to begin?

Let us have a serving of gratitude for present blessings from the table spread before us! We say we cannot get something for nothing. Yet in one sense it is the way we get everything. Everything we have we got for nothing. We were born into a world prepared for us. The land had been tilled, animals domesticated, a language devised and in use. The inventions that make transportation possible had been made. Surrounding every act throughout our day were blessed conditions that we had done nothing to bring about. Even as adults we use with great complacency inventions that we

could not possibly devise ourselves. We benefit from the discoveries and reforms of others that make us free men.

Wherever we look we are conscious of the presence of a magnificent heritage. We feel we should like to add a little to the world's wealth. We can do so if we do not forget the table spread before us as a spiritual means of bettering life.

We can take encouragement from the table spread before us. Perhaps the last few years of our life, if we look back over them, will give us the most convincing proof that we have reason to feel encouraged. Most of us are better off in some way than we were five years ago. We have come a long way. Perhaps we are wiser, more sure of how we can live most fully. Perhaps we have better health or more friends. Perhaps we have dealt successfully with a problem that threatened our happiness. Perhaps we have had more material blessings. Perhaps we have met someone who blessed our life.

Many persons, as they look back, experience a wonder at the many fine things that have come almost unnoticed. One woman, who felt herself grievously mistreated, was surprised when a friend said: "You live such a rich, worth-while life. I know you have never forgiven the friend who ran off and married your fiancé, but it was the best thing that ever happened to you."

The pain came into the woman's eyes. "How can you say that?" Her tone was reproachful. "You know how much he meant to me."

The friend watched her affectionately. "No; rather what the mental picture you had of him meant to you," she corrected. "He was never that person at all. The

way he's turned out since shows that. And see how far you've come. You're recognized as an ornament to your profession. You're helping hundreds of people each year."

The woman suddenly realized that she was satisfied, even contented, in her work. With a sudden rush of encouragement she saw that, if she could pull out of such misery, she could go much further, now that she was rid of it. Her life could be fruitful of good, even though it hadn't followed the pattern she had once selected. "This might even be best," she said slowly, thoughtfully, knowing that her grieving was over.

Most of us can find some encouragement in the results we have had from our efforts. If we have accomplished this in the past without conscious effort, how much more shall we achieve as we seek our goal. Let us cling to the feeling of encouragement; allow it to strengthen us, to send us forward in the path we choose.

Let us accept realization of daily growth from the spiritual table spread before you. Some have the idea that because they have finished school or become an adult or attained some other goal, they have arrived at all they shall ever be. We never arrive, for there are always greater things just over the hill. That we have reached one level does not mean that we have scaled the final peak. In the process of achieving one thing we condition ourselves to achieve another. In the present situation are the seeds of greater things to be.

Often we find daily living dull because we have forgotten that, regardless of our years, we were meant to increase in ability, in joy, in the use of a greater capacity. Though our abilities change and shift with

various needs, we need to see them as a continuous unfolding of the mysterious and powerful forces within us. There is no question about it, all of us have in us more ability than we ever use. We have more capacity to enjoy the small experiences that brighten the day, more skill in helping others than we commonly recognize. It is a fine thing to feel that each day we are coming one step nearer some precious goal.

Of course we have our own false notions of the past to deal with. It is not easy to hold ourselves to our best, especially if there is no particular necessity for it. But once we have glimpsed the things we can accomplish, we find disciplining ourselves to produce our best more attractive. Suggestions from others can help. We need not only to listen to suggestions but to pass them on when they promise to help others.

Often we are in danger of telling others the way when we have no real understanding of their problem and their handicaps. When another tells us what to do we at times feel like the two mothers who listened to a bachelor lecture on how to rear children. When he had finished one turned to the other and sighed, "I wish I knew as little about it as he does." For the purpose of passing on something intended to help a suggestion is enough. Each person must use the wisdom of his experience in applying it.

Let us help ourselves to a cheerful disposition from the table spread before us. It will help us to be cheerful and constructive in our speech. "The words of the good are like a staff in a slippery place," a Hindu saying reminds us. If we can school ourselves to love and praise and serve those about us, we shall lose the desire to criticize adversely. It is not our function to judge people. They haven't asked for it, and they don't want

it. It is probable they are all too conscious of the way in which they would like to improve. They do desire our good will and help.

We have all known persons so accustomed to looking for imperfections in others that their conversation dealt with nothing else. But if they disapprove of the poor trait because it is common, it is too ordinary to deserve comment. The person criticized probably has many admirable traits or the lack of one would not be so prominent in the critic's mind.

One woman cut short a neighbor's diatribe against another with the words "But that woman is intelligent, generous, and of good character. I think that's a good deal to be able to say for anyone."

"Oh, of course," agreed the other readily, somewhat shocked. "She's a fine woman." She paused thoughtfully. "I guess I ought to think about that instead of the way she irritates me."

A cheerful disposition lessens the friction in life, and a lessening of friction makes for more efficiency even in the human "machine."

Let us take a helping of health from the table spread before us! Let us keep the laws of health. Our gratitude for the health we now have is a tonic in itself. Every thought reverberates through the whole body. The physical and the spiritual are so interrelated that few doctors would care to deny that it is impossible to consider them separately. Christ intended health to be so considered. One of His commandments to His disciples was that they go out and heal. We need to follow this commandment, according to our understanding, by seeking abundant health in ourselves and in others.

Let us accept harmony from the table before us.

We must seek harmony in our life if it is to be there. The last thought on harmonious relations has not been given the world. We should laugh at an orchestra player who arrived for rehearsal and refused to tune his instrument so that all might play in the same key. Suppose he said: "This is a good horn, the best to be had. The rest of you can get in tune with me."

How we should ridicule such actions. We should remind him that his horn was constructed in a certain key and that unless adjusted properly many of his tones will be out of tune with the open tone even when that is in tune with the rest of the instruments.

Yet some are as unreasonable as that in failing to adjust their life to the circumstances they meet. Often we say in effect, "Look out, world, here I come!" And then because the laws of harmony are not revamped for us we are dismayed at the frightful confusion all about us.

Seeking harmony is one of the most solemn obligations of each individual today. Though the world is in a most advanced stage from the standpoint of invention and physical science, our moral world, our understanding of man himself, is woefully lagging. Men rise and fall together; what is bad for one part of the world is bad for all. Whether we have desired it or not, all men are neighbors, and the desire for harmonious relations must prevail above all. Else we shall see recurring wars, ever more frightful.

What are we expected to gain from the lavish spiritual feast spread before us? Nourishment—to the end that we may give back to the world the best we are capable of. We can't do all things, perhaps not many things; but a few things we can do well. We can live powerfully in the work we do. Our work blesses others

than ourselves. We contribute to the wealth of the world when we work.

The great men of the world have fed richly at this table before them: the opportunities offered each of us daily. They are more alive today than when they lived in the flesh. Jesus is known to the millions today, though He was known to comparatively few in His own time. He spread so rich a spiritual feast that man continues to receive nourishment at the table He prepared.

Paul reminded in his time: "My God shall supply every need of yours according to his riches in glory in Christ Jesus." Paul also said: "He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully."

Before you now is spread the table of life. The good things lie waiting. You may know peace and joy and love by seeing not things as you think they are but as they are. From the offered blessing you may build a life as lived with faith anew. This moment is the only one there is. Begin in it to know the joyous feast at the table He has prepared before you.

"Thanks Again, God"

Thanks again, God, for all Thy lovely ways,
Thanks for the rain, for joy of blessed days;
Thanks for Thy love, Thy guidance, and Thy care.
We thank Thee, God, for bounties everywhere.

Thanks again, God, for morning and for night,
For love of friends, for joy, and wisdom's light;
Thanks for the time to give Thee blessed praise;
Dear God, we thank and bless Thee all our days.

—EDNA MASON

Age Is Harvesttime

BY ELEANOR HUNTER

ONE OF THE most amazing things about this age of so-called realism is the way we blindly accept conditions that have no basis in truth or logic—and without ever questioning this lack of truth or logic.

Among these none is more universal than the condition we call "age." We accept it as an irresistible fact that increasing years mean decreasing strength, ability, courage, intelligence, power.

What a paradox! We know that the more we study and the more we learn the greater becomes our knowledge. We know that the more we practice the piano the greater becomes our ability. We know that the more we exercise the stronger become our muscles. Nevertheless we accept blindly the assumption that the more we live the less we are able to live!

"But," someone says quite honestly, "isn't it a fact that our strength does diminish, that our ability declines, and our health becomes less stable with advancing years?" And sadly I must admit that this is frequently the case. But it is not by God's will. It is not logical. It is not necessary.

The reason for it lies in two laws given to us in that treasure house of wisdom, the Bible.

One is "As thou hast believed, *so* be it done unto thee."

The other is "Know the truth, and the truth shall make you free."

Right there is the whole foundation of life, the

whole explanation of why experience is as it is, and the remedy whereby we can change it to a more God-like one.

As a race we get weaker as we get older, become a prey to illness, frustration, disintegration, because that is what we believe about life. For generations, centuries, ages, mankind as a whole—though there are numerous remarkable exceptions, some of which I shall mention—has accepted this false belief about life, has acted in accord with it, has expected the results—and has got them.

But the very fact that it is not necessary may be seen in the lives of people we all know. Let us discuss them first, and seeing that fruitful, glorious "old age" is possible, we can study the how of it with more confidence. Bernard Shaw, somewhere in his eighties, is still writing plays, still lecturing, still directing movies. Bernarr Macfadden, in his seventies, is still actively and aggressively conducting his vast business, and flies his own plane from New York to Florida, from New York to California.William E. Borah, passing on at seventy-four, was dynamically active in the affairs of the country up to his very last week.

Our own beloved leader Charles Fillmore has demonstrated that there is no reason why one should not be gloriously, radiantly active in every moment of life—in the later moments perhaps even more so than in the early ones.

These are only well-known names. Actually the majority of the people directing the activities of the world—in business, in government, in science—are all past the age at which most of us begin to accept the restricting suggestions "We'd better slow down a bit," "We aren't as young as we used to be." Certainly

there is sufficient evidence that debilitated old age is not inevitable under natural law.

That being so, let us see why so many do succumb to it. It is not in the fifties, sixties, or seventies that we begin to get old. It is usually in the forties. We begin to get old the first time we turn our back on our previous unquestioning assurance of youth and strength and vigor; when we begin admitting the debilities of age. If we puff from a game of tennis, we laughingly say: "Must be getting old. I'd better take it a little easier." If we're tired after exertion we ruefully admit, "I can't take it anymore." Right then we have begun to change our all-important belief in our strength to a belief in weakness, and promptly begin to act on that belief. We cut down our activity.

But consider youth. Have you never seen a youngster of fourteen or fifteen throw himself on the ground panting from a game of tennis? Have you never seen your own son or daughter sleep until noon the day after a party?

Of course you have. Very wisely they relax immediately and give their bodies a chance to regain the expended energy. But they do not attribute their fatigue to "old age" nor let it turn their attention to a belief in fatigue, away from activity.

But when these symptoms appear in us, we begin to accept false beliefs about age and act accordingly. We curtail our activity and slacken our pace. And we notice that inevitably our joints are getting stiffer and stiffer, our muscles flabbier and flabbier, our energy more sluggish.

Why not? Brand-new rubber tires lose their resiliency if not used. In time a brand-new machine gets stiff and rusty from disuse. Even a child, if he curtailed all

activity, would not grow strong and energetic. It is this same inactivity, not old age, that produces the same results in us. We accept the debilities of old age, and through this acceptance we restrict the flow of life through us that would keep us well lubricated, flexible, vibrant, youthful.

Have you ever noticed how rapidly men who retire from active business begin to "age"? It is almost inevitable unless they turn immediately ardently to some other interest.

Nature abhors a vacuum. The mind that is not kept busy with active interest in something constructive begins to fill up with petty little irritations. It begins to notice how hard it is to get up in the morning, how cold it is, how lumbering the muscles have become, how noisy the children next door are. It dwells on every threatening possibility of an ache or pain, conditions it would not have noticed in the previous busy days.

That is the way the pernicious development sets in. That is why it is so important deliberately, if necessary, to maintain an active interest in something constructive all through life.

This does not mean we should go around kicking up our heels like a colt, abusing our body with overexertion. Intemperance is bad for any age; for the child as well as the adult. But if we didn't accept the attitude that "old age has got us," we should keep right on doing the things that are vivifying; resting, it is true, sleeping and eating properly, but also working and playing enthusiastically. We should stay expectant, as a child is expectant, that tomorrow and the next day and the next will be zestful and exciting and fulfilling.

That is the way the great "old people" have stayed young. Observe their lives and you will find that every

one of them stayed eager about life. They kept intensely interested in something and worked at it earnestly and vigorously. With such an attitude, such an interest in life, such an expectation and assurance of vigor and usefulness, their physical being continued to retain its strength.

Why not? Actually is there any good, sound reason why the human body should begin to give out at so-called middle age; why the intellect and mind should suddenly begin to blur?

The God, the life, that is flowing through us at seventy is the same life that animated, sustained, and energized us in infancy, at eighteen, at thirty. It does not get old or weak. It is eternally ageless. It is still almighty. It is ever present. It is still just as capable of renewing our physical cells, maintaining the clarity of our mind, the wisdom of our thoughts. We are still unified with our source, and life, the omnipotent, is still flowing into us just as freely as our channels of recognition permit.

Instead of decreasing our powers, why shouldn't the advancing years make us even stronger, even more capable, just as radiantly happy and healthy, just as satisfyingly full of interest and ambition in a way compatible with our maturity as the years of our youth did in our youth? Actually at the time most of us begin entertaining this terrible falsity about life we have just acquired our fullest equipment for living. We are just ready to make the best use of our powers.

At forty-five most of us have lived through and become emancipated from our major obligations to others: to our parents, our children. We are free to go ahead and do the things we have always wanted to do for ourselves. At forty-five our knowledge and

our ability should be at their peak. We have put in our apprenticeship getting them. Now we can go ahead and use them easily and confidently. At forty-five most of us have achieved some poise, some wisdom, some tolerance. At last we have learned how to live.

Why, then, when we have reached this greatly-to-be-desired state, should we deliberately throw away its values in a totally unnecessary surrender to threats whose only power lies in our acceptance of them?

You say there is nothing to indicate any future richness in your life? At forty Henry Ford was still a poor man working as a mechanic. When Franklin Roosevelt was forty he was handicapped by what could have been accepted as helpless invalidism. How do you know that your next twenty years haven't equally spectacular richness in them? How do you know that all you have done so far is not just a preparation for the harvest that still lies ahead of you? Why shut off this richness for which all your past efforts have been the planting and cultivating?

You don't do it? It is just the fault of someone else or of circumstances that your life is now so restricted? Business doesn't want gray-haired men? Well, be very honest with yourself about it. If you really want a happy and glorious "old age," it would be well first of all to recognize that no one else controls your life. The law is not "what someone else believes." It is not "what someone else does to you." It is "as thou hast believed."

If you have reached the period in life when it seems that you must succumb to the imprisonment of weakness, or illness, or circumstances, look well within yourself for the answer. Study what you have been

believing about it. Then replace it with Truth: the Truth that you are still and always the perfect and glorious and active expression of God; that God is moving through you every instant of your life—through your body making it well and strong, through your mind giving you thoughts and ideas, clarity and wisdom, through your emotions, making you sure and confident, loving and kind and companionable, through your circumstances, breaking down barriers, opening new roads, flooding you with opportunity—and opening your eyes to see it.

Fill yourself with the realization that age is no further removed from God than youth, that God's activity never grows old, never weak, and that it is moving through you with all the power of the Infinite. Saturate yourself with a belief in the glory of God, which is yours to express now in fullest harvest.

Then look about you for opportunities to act on this basis. Look for something in which you can be intensely interested, something to which you can give so much wholehearted attention that you will not have time to think of being "old." You will find them, whether it be in your own home, in your social life with neighbors, in your church work, in some new hobby, or perhaps in some old desire you never before had time to indulge. Even if it is a need for making money, you can do it. God is present in your ability and opportunity just as much now as when you were young. But do not let the thought of your age even enter your mind.

I know a woman who started the study of music at forty-five and for the rest of her life got great pleasure out of hours at the piano. I know another who decided to acquire a college education and attended

the college in her own town. I know several who, finding this new wealth of "time on their hands," started to write and did so very successfully. One of them, who started after she was forty-five and who is now in her sixties, has published eighteen books—children's books—so excellent that many of them are used for supplementary reading in the schools.

I read in the paper about a club in a large city formed, by people all past the age of forty-five, for the purpose of learning how to dance and having little informal dancing parties. In Saint Petersburg, Florida, there is the Three Quarters Century Club, which has a baseball team no member of which is younger than seventy-five.

Besides such things, there is the vast world of books, as well as the great outdoors that lure with the promise of delight in picnics, photography, nature study, travel, gardening. There is a limitless field in helping others: caring for little children and giving their mothers a free afternoon, reading to the sick in hospitals, making scrapbooks for orphanages.

No, life does not cease pouring interest into our affairs because we have counted a certain number of birthdays. It still presents a wealth of possibilities. There is still infinitely much that can add to the joy of living and that offers its richness to the years of maturity; and most of it is ours for the taking.

But it is necessary to be willing to look for it. The only thing that stands between it and us is this same old self-imposed restriction of a false belief about age that keeps us from even looking for anything else. All we need to do is return to the attitude of youth, the attitude of eagerness and enthusiasm and expectancy.

Take your stand, not against old age but against the

belief that old age must be an age of weakness or misfortune or unhappiness. Don't let your machine—mental and emotional as well as physical—get so rusty with disuse, disinterest, and resignation that it creaks and groans with the first good hard pull. Keep it oiled with obliviousness to the accepted traditions about old age. Keep it active with enthusiasm and confident assurance. Keep it vital with the realization that the same God that sustained and animated you so vigorously at ten, at twenty, and at thirty is still just as much present, just as strong, just as joyous in you now. You will find there is no reason why these years shouldn't be as full of interest, as satisfying, as successful in their way as the preceding ones were in theirs, or even more so.

Age is harvesttime. Let yourself glory in it.

Thanksgiving Day

By Mabel Hatton Marks

Though dark and difficult have been the years,
Though often they have dimmed my eyes with tears,
Today, O Lord, with Thee
Life smiles again for me;
For now I know that I am but a part
Of Thee. Thy presence dwells within my heart
To grace the day, to light
The watches of the night.
The knowledge of Thine all-pervading power
Restores my soul in every troubled hour;
It holds me close and warm,
Safe sheltered from the storm;
And through all years to come because of Thee
Each day will be Thanksgiving Day for me.

Sufficient unto the Day

BY HORATIO W. DRESSER

EARNEST READERS of the Bible have sometimes been puzzled over the admonition "Sufficient unto the day is the evil thereof." It seemed strange that each day could be said to imply an "evil." As in many other instances, the difficulty undoubtedly lies in the translation. A literal rendering of the Greek text reads, "Sufficient unto the day is its own trouble." This version is probably right. That is to say, each day may be said to involve its own issues or its own problem. To face the issue before you by considering whether you have power or wisdom to meet it is to find that the knowledge or guidance at hand is adequate. This probability involves matters that are worth following out at some length.

Consider worry, for example. Worry may be described as an anxious brooding upon troublesome issues by turning them over and over and enlarging upon one item after another. Such enlargement calls for subject matter which, like corn supplied for the hopper, must be added to and added to in order to keep the process going on. One way to do this is to introduce from the past whatever memories or associations seem most in line with the present tribulations. The complexity of ideas and feelings having been thus intensified, the trouble at hand appears to be too great to be surmounted. Some people carry this habit of dwelling upon the past so far that it becomes the chief characteristic of their mentality. In whatever direction the mind turns the same memories or images recur. Worry

besets the mind in all these directions because there seems no way through the maze into freedom.

Thus a woman whom I began to advise when she was fifty-five had more than half a century of old associations to call upon in increasing her present troubles. Being an unwanted child in the first place, since her mother had desired a boy, she had been mistreated from the first and her earliest memories were concerned with the effects of her mother's hatred. Thus handicapped, her life had involved one setback after another, including a marriage that had intensified her regrets. A business career, entered upon for the purpose of supporting her only child, a son, and herself, had kept her going until her late forties. In quest of help from specialists, she had then come under the influence of doctors who began by encouraging her to recount her past life. The prime result was a further intensification of her memories. For the great defect of all such attempts at helping a person is that no way out of the past is disclosed by mere rehearsals of what it has done to us. What is needed is assimilation of the meanings or values of our past by appeal to the truth that explains it. The mere habit of reverting to the past is like any bondage to circumstances that ties us down to appearances or shadows, with no gleams of reality shining through.

Yet if this bondage to the past supplies the content of our worries, it is no more shadowy than apprehensiveness concerning the future. Instead of living in their past, or what they assume was their past, other people dwell in what they suppose will be their future, a future that will never coincide with their worries because, for one thing, they do not even know their real present. Apprehensiveness is always an invention based

on anxiety or fear. It is usually an anticipation of the worst, the worst that might happen if improbable events should occur—if the skies should grow darker and darker, if present miseries should increase and increase. The inventiveness of people who worry is certainly amazing. Thought must be added to thought, emotion to emotion, in order to keep the process of invention going. For if worriers paused to think in a reposeful way the worry-filled activity would begin forthwith to subside.

"One step enough for me," says a familiar hymn. It may be in a mist. It may be a step uphill, as though we were climbing a mountain. It is likely to involve reminders of the destination we had in mind when beginning the journey. But in any event we have sufficient life to take this step, sufficient power of thought, and power to pay attention as we "watch our step" in the traffic of a city where sudden changes may occur. The present step will lead to the next, in line with the leading that sent us forth. We do not now need to know just where we shall stand tomorrow. What seems impossible today will follow in line so well when tomorrow comes that we may well wonder why we ever worried about it. External circumstances not only "change overnight," as we sometimes say, but even within the portion of the day that now remains, at the "eleventh hour." Mere appearances or shadows never show what is coming. These may be as much at random as the cloud that momentarily shuts out the brighter light of the sun and forthwith passes on or disappears into the thinnest mist. The clearer our discernment of Truth the less the attention we need give these mere appearances that come and go. A dark shadow may seem to demand interpretation by itself,

as in case of the apprehensiveness that is so intense that we seem to sense the calamity we believe is imminent. But no doubt depression or any other adverse mood is intelligible by itself. Moods are likely to be as flighty as the fitful gusts of wind that blow without any apparent connection with the aggregate "weather" of the day.

If life brings what we call a problem—well, the first great assurance is this: Sufficient unto the day is the problem just now at hand. Since the power to meet it, which is now also at hand, is indeed sufficient, today's problem is not isolated, is not like a fitful cloud. Interiorly, in spirit, it has a connection with other issues that the spiritual life has brought us. Its solution will be in accordance with the same truth. If then you insist on reverting to your past, let it be with the recollection that you met just such an experience before and came through. Thus you may reasonably compare the opportunities of today with opportunities that came before. In this way you will rise to the level of genuine lessons learned or meanings assimilated. One of those lessons taught you not to worry. Another showed you that wise life is life in the present; that is to say, the present that we attain by thought, the thought that lifts us out of things as they merely appear.

Thus to confront our true present is to realize that what we called evil, what we took to be a trouble, was such for our passing consciousness only so long as we wrongly focused our attention upon it. The true present is not a trouble. It is an opportunity, which we might miss by failing to give full attention to it.

Here the teaching "No man can serve two masters" applies splendidly. You cannot serve your troublesome

past or your invented future at the same time that you serve your real present. Or putting the matter otherwise, to serve either past or future in a worrying way is to neglect the present opportunity that faith or trust affords. When truly serving your present you remember that what you have need of has already been provided for. The provision for the present will be yours if you move in line with the spiritual leadings and sequence of events that have brought you where you are today.

Distrust and faith are indeed fundamentally incompatible. You cannot effectively face two ways at once. You may indeed try. Many people are trying to serve two incompatible masters at the same time with equal energy. But the experiment is futile. Actually they love, or at least prefer, one way rather than the other, and by facing toward the preferred way they turn their back upon the rejected way. So you cannot effectively worry and have faith at the same time. You can only seem to have faith while actually worrying, unwilling to give yourself in complete trust where you cannot now see how matters can possibly turn out well. The moment you truly give yourself to what is coming in the real present your worries will begin to wane.

Some of us change from the worrisome present only when we have put the matter to the test time after time. Suppose, for example, you have been and are passing through an experience that seems so full of friction or pain that it now appears to be almost impossible to go on enduring and enduring. The difficulty is that you keep reminding yourself of what you have suffered during days and days and weeks and weeks. That is to say, you complicate the experience immedi-

ately before you, an experience of mere suffering, so you say, by lugging in as it were the burdens you carried when passing through those days and weeks. But if you are ready to be sensible enough at last to ask in all fairness if you can pass through what is now at hand, uncomplicated by burdensome memories, the answer will be yes, surely. For your true present is always adequate.

We note the fact then that the Gospel admonition concerning anxiety as implying a trouble that suffices for today comes as a summing up of several previous paragraphs in the 6th chapter of Matthew. To be anxious according to the literal text is to be overcareful. To be careful enough therefore is to remember the teachings of the foregoing paragraphs. To be concerned about what we shall eat or drink tomorrow, or what we shall wear, is to lower our thought to mere details, as if the matters in question had no connection with the way we are being led to live day by day. If we are first of all seeking the kingdom of heaven and the principles by which it is constituted, we know in very truth that what is essential will be "superadded" unto us, as the literal text reads. What is thus added comes to us in the usual course of events. What truly concerns us is not the mere sequence of events but what is added to it out of the invisible kingdom that is within. We cannot stop the sequence that runs through all the days, whatever effort we may make. But we may easily be so beclouded as to be unmindful of that which is given from above or within. Here our co-operation is called for.

The lesson taught by anxiety is the sheer folly of being anxious. We could work ourselves into highly complicated states of mind by giving way to anxiety.

But one anxious moment would merely breed another. No man by "taking thought" ever succeeded in even turning one hair white or black, to say nothing of trying to add a cubit to his stature. But any man has power to move with the events that are native to the kingdom that is pursuing its great course within us. The day that is before us may indeed call for thought, but this is the thought which takes account of what actually is in process, what belongs to us as children of God whose kingdom is ordered in behalf of the welfare of all. When anxious, we act as if we were somehow apart or were of special importance, like the people of old who in their prayers besought God to deliver them from all their troubles. But through faith we are members one of another. We do not wish to escape. We do not ask to have the present problem taken from us. We know its adequate solution is at hand.

An Invitation

You are earnestly requested to join daily in the affirming of the Healing and Prosperity Thoughts that appear each month in this magazine. These prayers are used by thousands of Truth students, and by joining them you will bring much good to yourself and to the world at large.

I Give Thanks

BY GERTRUDE HARDY

For shimmering gold of harvest
Upon the smoky hills;
For a lone lark's liquid rapture
That overflows and spills
Into a heart uplifted
To sky and sound and bird;
For all immortal beauty
Sprung from a single word;
For all silence, grave and beautiful,
And all sound
That sings in vibrant melody
The world around;
For thought's far range
No barrier can preclude;
For prayer's swift flight,
I proffer gratitude!

For life eternal, the life
That each seed holds
Inviolate in sanctuary
Before one leaf unfolds;
And for all those dear intangibles,
Love, hope, surprise,
The warm, deep, secret light
Within a pair of eyes;
For faith invincible,
And for the ranks
Of blessings without number,
Dear Lord, accept my thanks!

Peace Be unto You

BY MARGARET STRAHLE

AT A TIME when the whole material world seems beset with strife and war, we bless every living thing with the words "Peace *be* unto you." These are the hallowed words that flowed from the heart and mind of Jesus as a benediction to all mankind. The Prince of Peace spoke these words, and their purpose was fulfilled. Conditions of chaos, confusion, and inharmony, whether of mind, body, or affairs, were divinely transmuted into love, peace, and right adjustment in response to His affirmative prayer "Peace *be* unto you."

The life, teaching, and ministry of Jesus was a work of peace. His pure purpose of being was plainly heralded in the angels' chorus that accompanied His birth. Long, long before His advent into the world the prophet Isaiah foretold His mission: "And the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end." In His life and in the teaching He left with us we find fulfillment of the reign of peace.

It is in the faith that Christ's presence and power is as great today as when Jesus lived and ministered among men that we send forth the message "Peace *be* unto you." We know that these words of Jesus' are mighty to quicken a response of peace in every living soul, and it is within the heart and mind of every individual that the kingdom of peace must be founded.

As students of religion we are quick to perceive that we are not separate one from another, but that we are all one in Spirit. Children of the one great Father-Mother God, we are divinely related, members of a universal family.

In its own way the intellectual mind recognizes the close relationship of all men. Viewing the advances of modern science and invention, we are made increasingly aware of our unity with others. Commerce with its use of the radio and the airplane has virtually made nil the time and space that separate any part of the world from another. Both the student of religion and the student of intellectual pursuits concur in the awareness of a universal unity and the recognition of a great, common family.

Since we are members one of another, we know that the good of one is the good of all; that the welfare of any individual or of any nation is to some extent contingent upon the good of the whole. Conversely we know that the suffering or deprivation of one reacts upon the whole. Our salvation then lies not in aggressiveness, not in an attitude that is on the alert to be defensive, but in the Christ way of universal love.

There are those who will at once say that Jesus' teaching is impractical and idealistic. These we can meet with the question "Has war proved practical?" Surely war has had many chances to prove any virtue it may claim. History is replete with records of wars fought for seemingly glorious and noble "causes." Strangely enough, instead of being finally established by war these causes have presented themselves time and again, each time under a different name and guise: war to preserve freedom, war to avoid oppression, war of defense, war to make the world safe for democ-

racy. As we analyze and compare these objectives we find that they are strikingly similar in character. After sufficient trial it must be admitted that the way of war and strife has failed to accomplish its purpose, that of all things proved impractical war is outstanding.

What then of the way of Christ? Naturally you may point to the fact that Christianity has long coexisted with international conflict. We have been theoretically familiar with the peaceful tenets of organized Christianity, but now there must arise the challenge and the question "Have the teachings of Jesus been actually and fairly tried?" Someone has said that Christianity has not failed because it has never been tried. Appalling as this statement may seem, we can see that in a general sense, especially as applied to international relations, it must be conceded to be true. For how devoid of the forgiveness, generosity, and good will expounded by Jesus has been the prevailing attitude and feeling! True, religion and war have been associated in the race thought usually because of the emotion-born prayer that our side might win. Someone with thought-provoking intent facetiously described this attitude by the remark: "God is on the side that wins." We see that the world's conception and application of religion in the adjustment of individual and national differences has been largely selfish.

It is logical and reasonable to believe that an unselfish and spiritual conception and practice of Jesus' doctrine would be practical in any crisis. "Resist not him that is evil." "Be not overcome of evil, but overcome evil with good." Challenging this policy, many may arise to cite examples of defenseless and nonresistant nations that have been ravished by superior military powers. But how do we really know that their

lack of armament and military preparation was the cause of their defeat? It may be that their spiritual and mental preparation was not adequate to cope with a condition of adversity. This however is not a question upon which we presume to pass judgment.

Our purpose is to emphasize our oneness in Spirit with all people and to show how the principles set forth by Jesus are practically effective in adjusting all differences. We believe that the world has had enough experience to know the futility of personal or national contention. As children of an age of enlightened thought it is time that we find a way that is more scientific and effectual.

As regards international troubles Einstein probably summarized the whole situation when he said: "Nationalism is an infantile disease. It is the measles of mankind." The appearance of chaos, of military might, of personal and national rivalry—what are they really but the cry of a sick world? Like the vain imaginings of a sick child is a world deluded and engrossed by the vagary of war.

Neither the physician nor the metaphysician stops at beholding the evidences of sickness. The true healer looks beyond the appearance, envisions life, health, and peace, and does all in his power to help produce them. As followers of Christ, the Great Physician, it is our duty to heal the world of chaos, of greed, and of strife. We are to know that these are but transient conditions, that beyond them in the soul of mankind, is the eternal desire for peace that may be quickened and evoked by the thought and the word of Truth.

Let us be careful not to hate or condemn those in high places who may seem to transgress the law of love by resorting to force. Rather let us bless them

with the realization that the power of love, even though seemingly dormant, is eternally with them. In the course of their unfoldment they must and will awaken to awareness of spiritual principles. Only because they have not grown in understanding have they indulged in the immature pastime of war. Every person and every power that is overly aggressive is described in Paul's words: "When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things. For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know fully."

As a child is led to express the best that is in him through intelligent treatment of kindness, so even the most materially dominated and ambitious individual may be led to respond to the thought of love.

Nations have frequently been tricked by the strange illusion of the glory of war. This is a glory that like the will-o'-the-wisp is beyond realization, for it is a phantom. The glory of war is a fantasy of the human mind actuated by the desire for more power or the fear of deprivation.

As war is the dream and the illusion so peace is the reality. Contention is motivated by the belief that there is a lack of the good sought. Peace results from the realization that all good things are ours, the conviction that there is plenty for one and for all. When at peace we abide in the knowledge that the attainment of our good is not at the expense of another.

That war has no basis in reality is evidenced by the fact that as soon as one or the other conflicting nation exhausts its resources in lives and material supply the struggle is automatically ended. Like the prodigal, wearied of that which is without value, the nations

then arise and go unto their Father. It is peace that has the stability and the endurance that proclaim reality.

Rather would we sing the glory that is peace. In times of peace the greatest strides in science, in art, in literature have been made. It is almost as if war settled upon the minds and hearts of men as a dense cloud of depression, inhibiting inspiration and creative activity. In times of peace the minds of men have been serene and free to follow lines of constructive activity. Among the greatest rewards of peace is spiritual unfoldment and growth. An atmosphere of harmony and serenity is far more conducive to hearing and obeying the "still small voice" than a feeling of unrest. Peace too is the time of well-being and prosperity for the greatest number of people.

Steeped as the race thought seems in ideas of contention, defense, aggression, it is probably natural for you to ask if your thought, words, and prayers can have much weight. The reply is that you are the hope of the world. "A little leaven leaveneth the whole lump." Christ said of the kingdom of heaven, "It is like a grain of mustard seed, which, when it is sown upon the earth, though it be less than all the seeds that are upon the earth, yet when it is sown, groweth up, and becometh greater than all the herbs." It is persons who, like you, are earnestly seeking peace who are planting the seeds for a great, universal peace. The power of your faith, your prayers, and your words is mighty to radiate its influence of peace to the consciousness of the world.

While individually your consciousness of the reality of peace and the power of love has infinite strength, do not think for a minute that you are working alone. There are countless souls throughout all the world

who, like yourself, are working for peace. Many fine movements, organizations, and churches are praying for peace. Greater even than this helpful work and this indication of favorable sentiment is the deep, abiding desire in the heart of humanity for peace. Infinite is the power of your prayer to quicken the universal fulfillment of this desire. Do not allow appearance or any negative expression of others to discourage you.

Know that through the power of prayer you, the follower of Jesus, carry into all the world, even to the uttermost parts of the earth, His decree of peace. In loyalty and consecration to Him it is especially fitting that you devote a definite time each day to praying for peace. Make of this a sacrament and a trust from which you will not depart, from which nothing can deter you. You will not pray alone, for throughout the world every hour, every moment, there are many united with you in this high watch. The followers of Jesus are legion. It is you who are the hope of the world, the legion of the blessed.

A Thankful Heart

By Bonnie Day

A thankful heart is quick to share the blessings God has lent;
Each gift is wisely utilized, each talent wisely spent.
A thankful heart is satisfied to trust from day to day
That God's abundant goodness will suffice in every way.

A thankful heart rejoices in the blessings God has sent;
The feast of life is flavored with the sweetness of content.
God never breaks His covenant or fails to do His part:
His everlasting bounty still rewards a thankful heart!

The Law of Prayer

BY JAMES A. BINGHAM

Part Four

LET US NOW carefully study Jesus' method of prayer on these two occasions—the raising of Lazarus and the feeding of the five thousand—in order that we may discover the law of efficient prayer evidently embodied in it. Because it is only as we can apply the law in a practical manner in our everyday life here and now on this earth that the works of the man Jesus two thousand years ago can have any interest for us whatsoever.

First Jesus always lifted up His eyes. This does not refer to the material organs of vision but to the "inner eye," that sense within each of us whereby we are able to vision or mentally "visit" scenes and places or people not within reach of our outer senses. We have all perhaps reviewed or "looked back over" the scenes and places of our youth. Now these scenes and places have probably changed entirely and the people too, but that does not interfere with our power to reconstruct mentally and view all the fond details just as they were in the old days.

We can also turn our inner eye or visioning power forward, constructing and clearly viewing conditions for ourselves and others that have no present material expression. This is the power designated by the term "inner eye." This inner eye is more purposeful and efficient than ten thousand outer eyes, which behold only the outer world. The power of this eye, of which Jesus always made use at the beginning of every prayer,

appears when properly understood to be a very potent prayer in itself.

The possession of it is the silent acknowledgment of belief in the existence of an omnipotent, omnipresent, omniscient ruler of the universe; and it is the law that by such acknowledgment we open up a channel of communication between God and ourselves. Through this there comes back to us a radiant stream of divine life, power, and wisdom from the source of all life, power, and wisdom. It is to be noted here that the visioning power precedes thought, thought following after and taking its character from the vision. "As thou seest, so thou beest."

No human being ever thus silently acknowledged God by raising his inner eye upward who did not receive back into himself over the track of his vision some Godlike benefit, whether he realized it or not. For it is the divine law that we become like that toward which we oftenest look.

If exercising our power of volition, we then turn the inner eye upward to God under all circumstances and conditions—certainly not a difficult thing to do—we soon form a habit that will assert itself even when we forget and go on automatically, as in breathing. Then the wonderful power to accomplish the apparently impossible, long dormant within us for lack of recognition, rises in all its glory and majesty, we become conscious of our unity with the Almighty, and we sense the truth of the promise of Jesus "He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do."

The next thing the Master did was to thank the Father: "Father, I thank thee that thou heardest me. And I knew that thou hearest me always." Before life

had been restored to Lazarus, before there was any visible evidence of sufficient food to feed the multitude, always before receiving Jesus gave thanks.

Here again it is important to understand His reason for so doing. Remember we are trying to discover the law of efficient prayer from the examples given us and by so doing to get hold of a positive method by the use of which we may be assured of answers to our prayers. The sole object of our study is to obtain knowledge that we can put to practical use. If the knowledge is not practical the subject can have little or no interest foı us. But we have the word of the Master Himself assuring us that it is within the power of every man to do the wonderful things He did, and this surely is a sufficient inducement to us to study the subject carefully.

Jesus demonstrated His knowledge of a great metaphysical fact when He began His prayers by giving thanks. When He lifted up His eyes before saying anything at all, He instantly entered into the presence of the Father and became conscious of the all-embracing perfection of this presence. The discords of the outer world were for the time entirely erased from His consciousness, and His whole being was permeated with a sense of the ever-existing majesty and flawless excellence of the God principle, in which no evil or negative thing existed or could exist for one second.

Is it any wonder that He gave thanks? Is it any wonder that this beautiful picture of the wholeness and perfection of the God principle of life so permeated His being that He was able to see through all mortal and limited conditions to this divine perfection itself, which He knew to be the reality behind them, and to call forth this perfection in the body of Lazarus?

God is omnipresent good; where is there room for evil? God is omnipresent omnipotence; where is there room for weakness? God is omnipresent, omnipotent omniscience; where is there room for ignorance?

The truth is that all evil, all lack, all negative and limited conditions and things, are man-made and appear to man's consciousness only. They have no foundation in fact, no reality, since they cannot be included in the God principle of good.

So long as man sees himself as diseased in mind, body, or affairs he is not looking at his real God self or God image but at a caricature of himself that has resulted from his persistent downward visioning. "As thou seest so thou beest." "Behold Me, and I will show you great and mighty things you know not."

It is very obvious that omnipresent good and evil of any description cannot exist coincidentally. One or the other must be a false appearance. We are at liberty to choose which we believe to be the real permanent thing. We either believe in the God principle or we do not. By recognizing any evil condition or thing and indicating our belief in its reality even in our prayers we are plainly expressing our disbelief in the omnipresent good of God.

God is. He is the finished fact. The whole universe is God. All things and conditions are complete in the God principle now. He sees only the finished fact, the perfect whole, and cannot have any consciousness of imperfection. He is "of purer eyes than to behold evil."

When Jesus therefore gave thanks before visibly receiving, He was acknowledging His belief that God is a finished fact, that in reality or God consciousness all people, things, and conditions are already complete and perfect, and that it was for Him to recognize om-

nipotent perfection and not let His vision rest for a moment on that which appeared to be imperfect or evil and could not be harmonized with God's wholeness.

"If thou return [turn your vision] to the Almighty, thou shalt be built up." "All things are possible to him that believeth" in Me; that is, My finished wholeness will manifest itself in the life and affairs of him who believes in Me and turns to Me for guidance.

Believe in the Lord Jesus Christ and thou shalt be saved—from the consciousness of all limitations.

"The kingdom of heaven is at hand." It is universal harmony. It is an omnipresent established fact; so why not begin our prayers by thanking God that, no matter how things may appear to the mortal vision, we know that in reality they are wholly perfect.

The Master always taught us to pray as if we had already received. Of course we have already received if the thing we pray for is near at hand and only awaits the prayer of "acknowledgment" to be brought into manifestation.

It is our business to obey the Master, who knew the law and proved over and over again that His knowledge was correct. No matter how conditions may appear to us, the finished fact only subsists in Divine Mind. God is, and is perfect, and besides Him there is none else. Every human being possesses the attributes that make him the image and likeness of God and confer upon him God power. All responsibility therefore for use of this power rests entirely upon him. He can keep his attention on the multitude of limitations that the mortal, earth-bound mind has built up into obstructions to his view of the finished fact. By recognizing these negative things as real he causes them to become real so far as he is concerned, although they have

no place in the kingdom of heaven, of reality. The more he describes and bewails them in his inverted prayers the more of reality they assume; for is it not plain that he is using his God-given creative power to give life to that which has no life?

When man therefore describes himself in his prayers as sinful, sick, or poverty-stricken he must by the law become more and more sinful, sick, and poor, because it is recognition that creates.

On the other hand if he will recognize the omnipresence of God's goodness at all times and under all circumstances he will see through the apparent evil to the good that is the reality behind it. He will see the finished fact, the completeness and wholeness that alone has reality and permanence.

When man views things from this standpoint his whole being rises in a prayer of praise and thankfulness to God, and back over the track of his clearer vision the light of Truth pours down in a stream of divine radiance illuminating his mind and dissipating his distorted mortal consciousness of evil.

(TO BE CONCLUDED)

Friendly Hour

There's a precious time at the end of day
When shadows weave their gloam;
When the loitering sunbeams have ceased their play,
Like children going home;
When the candles in heaven's windows are lit,
And the drowsy elm trees nod:
There's a friendly hour when I love to sit
And have a talk with God.

—LIDA MARIE ERWIN

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education, lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 5, November 1, 1942

UNITY SUBJECT—*What God Hath Joined.*

INTERNATIONAL SUBJECT—*The Christian View of Marriage.*—Gen. 2:18-24; Matt. 19:3-6; John 2:1-5.

18. And Jehovah God said, It is not good that the man should be alone; I will make him a help meet for him.

19. And out of the ground Jehovah God formed every beast of the field, and every bird of the heavens; and brought them unto the man to see what he would call them: and whatsoever the man called every living creature, that was the name thereof.

20. And the man gave names to all cattle, and to the birds of the heavens, and to every beast of the field; but for man there was not found a help meet for him.

21. And Jehovah God caused a deep sleep to fall upon the man, and he slept; and he took one of his ribs, and closed up the flesh instead thereof:

22. And the rib, which Jehovah God had taken from the man, made he a woman, and brought her unto the man.

23. And the man said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

24. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

3. And there came unto him Pharisees, trying him, and

saying, Is it lawful *for a man* to put away his wife for every cause?

4. And he answered and said, Have ye not read, that he who made *them* from the beginning made them male and female,

5. And said, For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh?

6. So that they are no more two, but one flesh. What therefore God hath joined together, let not man put asunder.

1. And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

2. And Jesus also was bidden, and his disciples, to the marriage.

3. And when the wine failed, the mother of Jesus saith unto him, They have no wine.

4. And Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

5. His mother saith unto the servants, Whatsoever he saith unto you, do it.

GOLDEN TEXT—Let *marriage* be *had in honor among all.*—Heb. 13:4.

SILENT PRAYER—*Divine love and wisdom, inseparably joined, are expressed in me as the life that is life indeed.*

An ideal marriage is a spiritual union, a union of mind and heart. The primitive conception of marriage as a union whereby a man and his wife "become one flesh" has been long accepted but has failed to lead invariably to the perfect marriage foreseen by the Creator in the beginning. Where mortal consciousness is the only bond, God has not joined the two together, and divorce is always a possibility.

That the intellect should be developed before the soul qualities (that Adam should first be created, then Eve) and that the latter should develop from the

former is understandable. The soul does not function without some degree of "light" or intelligence. That the soul is a "help meet" for the intellect is self-evident. No mere animal or sense faculty can serve as a complement of the intellect. Thought and feeling (man and woman), united in consciousness, give the balanced or divinely ordered life.

One soul, one mind: this marriage is the ideal expression of unity. In the animals Adam found no understanding equal to his own. He found no sympathetic companionship until he beheld Eve. At sight of her he recognized her as "bone of my bones, and flesh of my flesh" and gave her a name that was indicative of her nature and of her relationship to him. The word "wo-man" means literally "wife man."

Oneness of mind does not mean that either the husband or the wife must always echo the thoughts of the other. Individuality is essential to the perfect union. What is essential is that both recognize mutually the principles that form the basis of character.

In his letter to the Philippians Paul tells what being of the same mind means. He says: "That ye be of the same mind, having the same love, being of one accord, of one mind; *doing* nothing through faction or through vainglory, but in lowliness of mind each counting others better than himself; not looking each of you to his own things, but each of you also to the things of others. Have this mind in you, which was also in Christ Jesus." The husband and wife who fulfill these conditions are demonstrating the Christ ideal of marriage. To fulfill them requires full-time effort and tenacity of purpose.

The creation of one man and one woman in the ideally perfect state of Eden implies that monogamy

is the ideal marriage state. Polygamy and divorce were later accommodations to man's "hardness of heart," but in the original purpose of the Creator "it hath not been so."

Man cannot altogether put asunder what God has joined together. Misunderstanding is impossible between two people who see alike. Nothing can come between them when their love for each other is Christ-like in its selflessness. The development of the Christ consciousness fits men and women to discharge the duties and fulfill the conditions of the ideal human marriage.

Cana of Galilee ("rule," "balance") has to do with our consciousness of power. In union there is strength, and it was at this marriage at Cana that Jesus performed the miracle of turning water into wine. "Wine" symbolizes the vitality that forms the connecting link between soul and body. It is an all-pervading free essence that is generated from the nerve substance or "water of life." The "wine of life" or free vitality of the organism must be present in large quantities before a blending of thoughts, of soul and body (wedding), can be made successfully.

The purpose of marriage is to complete the individuality. "He who made *them* from the beginning made them male and female, and said, For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh?" Each individual may have the full complement of qualities, but they are developed only in the perfect union of the two. To leave father and mother is to strike out on one's own to develop the initiative that is inherent in love and wisdom as they are made manifest in divine substance.

QUESTIONS

1. What is ideal marriage?
2. What is essential to the functioning of the soul?
3. Does oneness of mind imply that persons so related must think alike on all subjects? If not, what is meant by oneness of mind?
4. What is implied by the creation of one man and one woman in the beginning?
5. Can man put asunder what God has joined together?
6. What does "wine" represent?

Lesson 6, November 8, 1942

UNITY SUBJECT—*Making Truth Habitual.*

INTERNATIONAL SUBJECT—*Christian Nurture in the Family.*—Deut. 6:4-9, 20-25; II Tim. 3:14, 15.

4. Hear, O Israel: Jehovah our God is one Jehovah:
5. And thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might.
6. And these words, which I command thee this day, shall be upon thy heart;
7. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.
8. And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes.
9. And thou shalt write them upon the door-posts of thy house, and upon thy gates.

20. When thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the ordinances, which Jehovah our God hath commanded you?
21. Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt: and Jehovah brought us out of Egypt with a mighty hand;
22. And Jehovah showed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his house, before our eyes;

23. And he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers.

24. And Jehovah commanded us to do all these statutes, to fear Jehovah our God, for our good always, that he might preserve us alive, as at this day.

25. And it shall be righteousness unto us, if we observe to do all this commandment before Jehovah our God, as he hath commanded us.

14. But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;

15. And that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus.

GOLDEN TEXT—
Train up a child in the way he should go,
And even when he is old he will not depart from it.
—Prov. 22:6.

SILENT PRAYER—*I steep my mind in the thought of God, and in that thought I follow the light of Truth.*

To make a thought a part of us we must live with it habitually. It must be made a progressive mental habit, and in addition to this it must become the basis of our acts. If we take the thought "Jehovah our God is one Jehovah" and keep it in mind, repeating it silently as often as opportunity offers, it presently takes possession of the mind and repeats itself to us, in much the same way that a song sung often begins at length to "ring in our ears."

This lesson is one of admonition to us to be diligent in knowing the Truth and abiding by it. Moses, the representative of the higher law, is always pleading with the seemingly mortal within us for a more faithful observance of the divine law. Innate understanding

of the divine law is a part of our birthright from our original source, Divine Mind, and by fearing or, better, reverencing the Lord we open the ideal realm of the soul, and the spirit of good judgment becomes part of our consciousness.

The great need of our civilization today is faith in God. In the child faith easily becomes instinctive, and under intelligent teaching it soon regains what has been lost during the last generation of purely secular instruction. As we come to understand and observe the law of Being our forces and faculties increase mightily in power. When we know with certainty that all our ills are the result of thoughts of error, we try to think aright so that we may "possess the land." The Promised Land represents a realization of divine substance, the foundation of the new body in Christ. It is not a dream but a solid truth that when purified and disciplined man is to possess a body of immortality.

The idea of the one God centralizes thought and masses all true ideas. Unfoldment of thought power follows and we begin to see ourselves as we truly are.

The one who aspires to keep the whole thought on God may think it difficult or impractical to do so, but he will not find it so when his desire to succeed at it equals in strength his realization of the gain that such a course of action will bring him. By intensive practice and application it has been proved possible to acquire manual proficiency on certain musical instruments in two months' time. It is possible to acquire an understanding of the divine law by similar application, but the application in each case must be complete.

Undivided devotion to a high ideal rules out of a person's life the tendency to be satisfied with anything less. Such devotion requires all one's heart, soul, and

mind. Where love is spontaneous this cencentration of energies on the loved object is instinctive and effortless. Where love must be developed, patient practice of the thought of God must be the constant rule. In keeping this rule we find certain helps invaluable.

Prayer is the first of these in importance. Where children are trained to hold the ideal of the state as the supreme authority and of the political leader as infallible, prayer is dispensed with, but where the ideal is of God as the Supreme Being prayer is necessary. Conscious prayer or an appeal to the Infinite is the sincere expression of the heart's desire. Prayer acquaints us with the nature and strength of our subconscious energies. Desire, lacking prayer to make it articulate, remains subconscious, resulting in a feeling of unsatisfied longing and futility. The thought of God is the first act of prayer, and by this means the first commandment is kept in the heart.

As we rest our faith on what is higher than ourselves and yet on what still is part of ourselves in a metaphysical sense, we acquire self-dominion, the power of self-control in every emergency that may confront us.

Self-dominion is acquired also through meditation. To contemplate the thought of God and of our relation to the infinite overbrooding Mind induces prayer. True meditation merges into prayer as reflection merges into understanding and devotion. Just as "injuries, long dreamt on, take away at last all rest," so goodness and greatness held faithfully in mind quicken our faith and enlighten our understanding. We learn to think and live in singleness of heart by identifying the entire consciousness with the ideal of spiritual life.

The duty of training our children is secondary only to our duty to discipline and train ourselves, for once

we establish self-control and dominion in our own character we are able to teach our children by the most effectual method, that of example. Precept is of value only when it is in harmony with the habitual thought and conduct of the preceptor. Reverent conviction and daily practice bear fruit in the character of those who are exposed to them, and form a safe and reliable guide.

QUESTIONS

1. How is thought made habitual?
2. How is the ideal realm of the soul in us awakened and made receptive to good judgment?
3. What does the Promised Land represent in consciousness?
4. What does the idea of the one God do to the mental realm?
5. Of what help is prayer? How does it affect faith?
6. How do we learn to think and live in singleness of heart?

Lesson 7, November 15, 1942

UNITY SUBJECT—*Success at Home.*

INTERNATIONAL SUBJECT—*Things That Mar Family Life.*—Gen. 27:30-35; Matt. 5:31, 32; Luke 12:13-15.

30. And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

31. And he also made savory food, and brought it unto his father; and he said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me.

32. And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy first-born, Esau.

33. And Isaac trembled very exceedingly, and said, Who then is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, *and* he shall be blessed.

34. When Esau heard the words of his father, he cried with an exceeding great and bitter cry, and said unto his father, Bless me, even me also, O my father.

35. And he said, Thy brother came with guile, and hath taken away thy blessing.

31. It was said also, Whosoever shall put away his wife, let him give her a writing of divorcement:

32. But I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery.

13. And one out of the multitude said unto him, Teacher, bid my brother divide the inheritance with me.

14. But he said unto him, Man, who made me a judge or a divider over you?

15. And he said unto them, Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

GOLDEN TEXT—*Bear ye one another's burdens, and so fulfil the law of Christ.*—Gal. 6:2.

SILENT PRAYER—*I came into the world to bear witness to the Truth.*

Of all the things that may mar the completeness or success of family life untruthfulness in any form is the worst. The emphasis that is laid on the one God, on single-mindedness, on the Golden Rule, all have appreciation of Truth at base. The old definition of home as the place "where the heart is" can be true only where confidence and trust are found. Deceit, deception, falsehood, trickery, dishonesty, and all other forms of untruth and negation mar the life of the family by destroying the trust that those who have grown up together normally have for one another.

Love of truth is necessary to success in the earliest relations of life, those of the family. No one can de-

velop properly without it. The development of the young goes forward steadily, but whether it is wholesome or unwholesome depends on the nature of the foundation on which the home rests. If the foundation is compounded of principles that bear the test of living, if they are true principles, the members of the family who go out from the home go with the first elements of success already mastered.

Considered literally as a family history, the story of Esau and Jacob and the birthright is of no great value because it tells of the materiality of Esau and the cunning and duplicity of Jacob and Rebekah. Studied in this way, it is a story of handicaps brought on by untruth and of the struggle necessary to surmount them. Considered metaphysically as an account of man's development in mind and body, it is a lesson in the necessity of the soul's developing through the mind's taking precedence of the body and causing it to conform to the divine law. The metaphysical aspect of the story of Esau and Jacob was given in a lesson some months ago.

The blessing of joy (Isaac) is greatly to be desired, but it cannot be had in its fullness except when honestly earned. Cheating and trickery spoil any blessing by making the way of realization painful and difficult. Jacob had many handicaps to overcome and at the hands of his father-in-law was the victim of deception and trickery that equaled his own in his conduct toward Esau.

Family life is cherished and developed through love and unselfishness. Where the self rules discord finds entrance, with its sequel in divorce or separation. As long as husband and wife make a sincere effort to be of one mind in all matters of principle, the ques-

tion of divorce or separation is not likely to arise.

False values are a fruitful source of inharmony and discord in the family. Insistence on respect for one's "rights" in full has its roots in the personal self. "Bid my brother divide the inheritance with me." The Christ way of forgiveness enjoins the giving up of one's rights rather than insistence on them at the price of peace and harmony. The personal man is quick to judge in such matters as well as in some others.

Covetousness is the cause of much inharmony in family life. The cure for it is full realization that the family, and not the individual member, is the owner of all material possessions. Where all things are owned in common no tendency to covet is likely to assert itself. Every member has the same birthright. As for coveting what belongs to those outside the family circle, this tendency can be overcome by Paul's affirmation: "I have learned in whatsoever state I am, *therewith* to be content."

A recent writer claims that no home can be a success unless each member of the family has a voice in the decisions made there and unless each one has some responsibility. "One for all and all for one" is the motto that he recommends to those living as Christians in the family. This is the democratic ideal of the successful family.

The race forms one big human family or brotherhood, and the sooner this unity is recognized and acknowledged the sooner peace on earth and good will among men will be an accomplished fact. But brotherhood must be of the mind and soul and not a mere matter of race if it is to result in real unity among men.

QUESTIONS

1. What is required for successful life in the family?

2. Where are the first elements of successful living mastered?
3. What are the various lessons to be learned from the story of Esau and Jacob and the birthright?
4. Can joy be had in its fullness where it has not been honestly earned?
5. Which qualities strengthen and develop family life, and which mar it?
6. What rights should be acknowledged as possessions in common?

Lesson 8, November 22, 1942

UNITY SUBJECT—*Self-Discipline.*

INTERNATIONAL SUBJECT—*Motives That Strengthen Family Life.*—Exod. 2:1-4; Josh. 24:14, 15; Eph. 5:28-31; 6:1-4.

1. And there went a man of the house of Levi, and took to wife a daughter of Levi.

2. And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months.

3. And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch; and she put the child therein, and laid it in the flags by the river's brink.

4. And his sister stood afar off, to know what would be done to him.

14. Now therefore fear Jehovah, and serve him in sincerity and in truth; and put away the gods which your fathers served beyond the River, and in Egypt; and serve ye Jehovah.

15. And if it seem evil unto you to serve Jehovah, choose you this day whom ye will serve; whether the gods which your fathers served that were beyond the River, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve Jehovah.

28. Even so ought husbands also to love their own wives as their own bodies. He that loveth his own wife loveth himself:

29. For no man ever hated his own flesh; but nourisheth and cherisheth it, even as Christ also the church;

30. Because we are members of his body.

31. For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh.

1. Children, obey your parents in the Lord: for this is right.

2. Honor thy father and mother (which is the first commandment with promise),

3. That it may be well with thee, and thou mayest live long on the earth.

4. And, ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord.

GOLDEN TEXT—*Love never faileth.*—I Cor. 13:8.

SILENT PRAYER—*I seek the Christ through discipline and service.*

Family life is strengthened when the members who compose the family have the common ideal of fair play, discipline, and individual responsibility. If to this ideal there is added the common bond of love, the family life is not only strengthened but exalted until it becomes a power for good in the community.

Good influences radiate from high ideals. Until the individual learns self-discipline his influence in the family is on the negative side. The birth and infancy of Moses fittingly represent the first steps in man's work of disciplining the personal self. Commanded to destroy him at birth, the parents of Moses recognized their accountability to the higher law and saved their son alive.

Moses and Pharaoh represent two forces at work in the consciousness, especially the consciousness that pertains to the body. Moses represents the evolutionary force of new ideas that have grown in the subconscious mind and are beginning to undermine the old states of

limitation and material ignorance and trying to rise into a higher expression of life. Pharaoh represents the force that rules the body under the material regime. Moses is an infant whereas Pharaoh is mature when the lesson opens. The material consciousness is deeply entrenched in the nature of man as the result of being in most cases cultivated unknowingly from birth. It is the mighty ruler to which the subconsciousness is subject, on which its very life appears to depend. Moses was adopted by Pharaoh's daughter and brought up as an Egyptian, his name being the Egyptian word for "child" or "son," and connected with the Hebrew word meaning "drawing out" only by a play upon words. Thus the subconsciousness is supposed to be formed by the residuum of material desires and impressions built up in the individual from infancy.

Since the roots of the subconsciousness go deeper than those of the material self, the subconsciousness can be freed from its alliance with the material consciousness and can lead us into the way of victory over the self with ultimate power to influence others by example or otherwise. The education of Moses was intended to fit him for life as an Egyptian. His birth however and his early training implanted deeper motives, which led him to champion the cause of his oppressed people, the Children of Israel. The same quality of moral courage that nerved his parents to keep their child alive at the risk of incurring Pharaoh's wrath entered into the soul of Moses and strengthened him for the task of delivering his people by birth from his people by adoption. Of the two influences in his childhood the former prevailed over the latter. His real family and, with the broadening of his interests at maturity, his people the Hebrews held his allegiance from the time

he was of age until his death, a long, active period.

Self-discipline includes free choice on our part of the object of our faith. If our faith is in God, the spiritual principle of the universe, we owe Him our full allegiance. The man or woman who makes this choice and throws the full weight of his or her faith into his religious convictions gives the individual life as well as the family life a powerful impetus toward stability and exalted thinking. "Choose you this day whom ye will serve." Where all members of the family are trained to recognize faith as a normal faculty of mind and soul and where they understand the importance of developing it through consistent daily use, there exists a strong bond that causes the family to stand as a unit in the life of the community. Moreover each member is strengthened by the consciousness of the faith of all the rest. "As for me and my house, we will serve Jehovah."

The parents show fairness to the child when they teach him their own faith, giving him the strength that underlies their convictions to depend on until such time as he is mature enough to weigh questions of religion for himself and determine what his attitude shall be. To omit religion from a child's training until he is able unaided to decide matters of faith for himself is an avoidance of duty on the parents' part. Such a course robs the child of the main bulwark he needs in the building of his life. It is to his inner nature what the withholding of certain necessary elements from his diet would be to his body. There are deficiency diseases of the mind and heart as well as of the body.

Mutual love and harmony are necessary to the strength of the family tie, as they are necessary to the satisfaction and well-being of the individual. "No man

ever hated his own flesh," neither should anyone ever hate his own thoughts and feelings. He should try in every way to improve his threefold nature to the end that it may express the Christ life faithfully and fully.

Obedience to parents on the part of children and recognition by parents of the rights of children are two sources of family strength that cannot be weighed or measured. Mutual respect and consideration for one another makes individual self-discipline in the family circle easy and normal and adds to the happiness of all without imposing a hardship on any.

QUESTIONS

1. What makes a family a power for good in a community?
2. What do the birth and infancy of Moses represent?
3. Pharaoh represents the material consciousness. Which consciousness is fitted to outlast the other, and why?
4. What part does firm faith in God play in family life?
5. Why should religious faith be taught the child and developed in him?
6. What other things contribute to individual self-discipline?

Lesson 9, November 29, 1942

UNITY SUBJECT—*The Rewards of Devotion to Truth.*

INTERNATIONAL SUBJECT—*The Mission of the Church.*
—Matt. 18:15-17; Acts 1:8; 2:42; 6:1-4; 11:27-30; 13: 1-3; I John 1:3.

15. And if thy brother sin against thee, go, show him his fault between thee and him alone: if he hear thee, thou hast gained thy brother.

16. But if he hear *thee* not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established.

17. And if he refuse to hear them, tell it unto the church:

and if he refuse to hear the church also, let him be unto thee as the Gentile and the publican.

8. But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth.

42. And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers.

1. Now in these days, when the number of the disciples was multiplying, there arose a murmuring of the Grecian Jews against the Hebrews, because their widows were neglected in the daily ministration.

2. And the twelve called the multitude of the disciples unto them, and said, It is not fit that we should forsake the word of God, and serve tables.

3. Look ye out therefore, brethren, from among you seven men of good report, full of the Spirit and of wisdom, whom we may appoint over this business.

4. But we will continue stedfastly in prayer, and in the ministry of the word.

27. Now in these days there came down prophets from Jerusalem unto Antioch.

28. And there stood up one of them named Agabus, and signified by the Spirit that there should be a great famine over all the world: which came to pass in the days of Claudius.

29. And the disciples, every man according to his ability, determined to send relief unto the brethren that dwelt in Judæa:

30. Which also they did, sending it to the elders by the hand of Barnabas and Saul.

1. Now there were at Antioch, in the church that was *there,* prophets and teachers, Barnabas, and Symeon that was called Niger, and Lucius of Cyrene, and Manaen the foster-brother of Herod the tetrarch, and Saul.

2. And as they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them.

3. Then, when they had fasted and prayed and laid their hands on them, they sent them away.

3. That which we have seen and heard declare we unto you also, that ye also may have fellowship with us: yea, and our fellowship is with the Father, and with his Son Jesus Christ.

GOLDEN TEXT—*As the Father hath sent me, even so send I you.*—John 20:21.

SILENT PRAYER—*I seek to know Truth that I may attain to the perfect life in Christ.*

To have a rule of conduct that is safe to follow under all circumstances and that unfailingly brings right results is a possession that approaches divine wisdom in value. Such a rule is found in complete devotion to Truth. When our aim is to find what is true and right in every situation and we apply ourselves without reserve to doing our full part toward bringing right and Truth into expression, we may be said to fulfill the purpose for which we received the gift of life.

The right thing to do when we are unjustly treated or "sinned against" is a problem as old as Cain and Abel. We may say that Abel had no opportunity to choose, and it often seems that the one who is wronged occupies that sort of position. In many cases however the wrong is survived, and the right mental attitude to take toward what one cannot at the moment redress becomes a problem. The true solution is that of full and free forgiveness, as enjoined by Jesus, of those whose understanding is less well developed than that of the wronged person. Where those of equal understanding in Truth ("thy brother") are concerned, we should try to reach an understanding by the most direct, straightforward method. This is the way of frank, tolerant discussion, after a season of prayer and meditation in which we freely and fully forgive the offender.

As it is imperative that the members of the physical body have one center of control, namely the brain and the nervous system, so it is imperative that members of one faith be of the same mind. Therefore when differences crop out an effort must be made to regain unity of purpose. Third persons, when they are moved by the sole desire to preserve unity, may be helpful either by prayer to that end only or by prayer followed by actual intercession with the offending member.

Realization follows upon successful concentration. The inner kingdom comes into manifestation not "with observation" but through faithful, devoted work toward that end. To cry "Peace! peace!" and lull the heart into indifference to all but one's own affairs is not the way of service or devotion. The inner life of prayer and aspiration and thought is a matter between each individual and the Divinity to whom he looks as the source of his help, but he must share what he gains in this communion before his mission is fulfilled.

Where nothing but discord results from external efforts to reach an understanding, such efforts are better discontinued and prayer and silent forgiveness resorted to instead. This is the proper attitude to maintain toward "the Gentile and the publican"; it is an attitude that can harm neither them nor the one maintaining it. Individually a man's duty is to decide what he believes, get a clear understanding of what his faith means to him, and put all his faculties into a faithfully sustained effort to express it.

Our efforts to co-ordinate our powers in quest of the ideal may be compared with the efforts now being made by those in charge of national defense to bring all the nation's energies to a focus in preparation for victory. Everyone is urged to drop personal considera-

tions and work to strengthen the defenses of the country as well as carry forward the war effort to a victorious conclusion. Those who wish to make their faith effectual or to develop the consciousness of love until they are able to do the works of healing the sick and of ushering in world peace can take a lesson from the so-called speeding up of production in industrial plants. To reap results that are worth the effort they will see that they must harmonize their faculties and exert them to their full capacity.

The "church" is composed of "Grecian Jews" and "Hebrews." "Grecian Jews" denote the religious thoughts that are derived from the reasoning faculty or the intellect, "Hebrews" the religious thoughts that are founded on the moral law. Above all there should be harmony between the intellectual and the spiritual realms of our life. Where a person cannot see God with the eye of faith without doing violence to his intellect, his faith suffers. Blind faith leaves one floundering in a state little better than doubt and despair. The intellect as well as the religious instinct must be nourished and developed. The "daily ministration" includes both. "Seven men of good report" represent full-rounded development of all our powers.

QUESTIONS

1. What rule of conduct is it safe to follow always?
2. Where is full and free forgiveness in order?
3. In what cases is free and frank discussion of wrongs desirable?
4. How is unity of purpose maintained among those of the same faith?
5. How does the kingdom of heaven come into manifestation?
6. In what cases are prayer and silent forgiveness better than a discussion of the misunderstanding?

I Can't Forget to Thank You

By Elizabeth Barr Haas

I can't forget to thank You, Father-God,
While everything on earth is giving praise!
Throughout long, burnished autumn days
I saw the bright-torched goldenrod
Exultantly fling out its sunny rays,
And sumac spread like crimson fire
Along the stream, the valley, and the slough;
While far away the smoky hills loomed blue
And lilac evening tipped the oak tree's spire
With violet shadows pearled with frosty dew.

I can't forget the gratitude I owe
As tall oaks free their leaves and let them fall
To stand at last denuded, proud, and tall
Against a russet skyline that I know.
Oh, thank You, Father, from my heart, for all
The deep unknowns my spirit finds to praise,
The inexpressibles I cannot voice;
For childlike faith that knows no other choice
But to adore in humble, grateful ways.
Now listening close, I hear the roots rejoice
Within earth's cool and quiet winter room:
A song of life, of surety, of bloom!

Silent UNITY

Thy Spirit lights my way, and I follow Thine inspiration.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and our co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City, Mo. Cable address: Unity, Kansas City.

Give your full name and address

Health and Prosperity

BY CHARLES FILLMORE

In His prayer as given in John 17 Jesus said: "Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one, even as thou, Father, *art* in me, and I in thee."

This whole chapter is a fervent prayer for the unity with one another and with God of the members of a group of people who love God and seek to do His will. The prayer also is a strong appeal for the unification of the often divergent faculties of the individual. One who has lost control of his mind or body will be enabled to regain both by joining Jesus in this earnest plea for unity with the Father. When we have spiritually harmonized our mind it will be easy to harmonize our relations with a group of people of like thought.

Jesus did not talk about the Father in this prayer, but spoke directly to Him as omnipresent Spirit. "I in thee, that they also may be in us" expresses a spiritual unity that dissolves all personality and merges God and man into one. When we realize the obvious truth that we are the offspring of Spirit and must be like our parent, the inner eye that sees the truth begins to function and we see God "face to face."

Jesus said, "Having eyes, see ye not?" evidently referring to what is usually understood to be the ideal eye of the Spirit. The real character of this ideal eye that says, "Yes, I see," when we understand a proposition requires close analysis. When we talk about it our words imply an eye that has form and shape, like

the physical eye; yet we qualify this and make it a purely mental proposition when we proclaim that we see with our mind.

That all forms and shapes are first thoughts is the fundamental statement of metaphysical science. Our physical eyes are the manifestation of ideal eyes imaged in the mind of God—or they may be the distorted reflections of that image.

Our eyes are the concentration of all ideas in the one Mind that pertain to form, color, size, weight, space; in fact, every quality that arises in the mind that can be comprehended under the general head of "image." When Eve saw that the tree "was a delight to the eyes, and . . . was to be desired to make one wise, she took of the fruit thereof, and did eat." Then she gave unto her husband, "and the eyes of them both were opened, and they knew that they were naked." Their eyes were opened to the sense side of things and they were spiritually naked; they knew more about matter but less about spirit. The realm of ideas that flowed to them from Spirit was cut off and an obscuration of real understanding began that grew darker and darker until the eye lost its luster and the mind its illumined flash.

It is a common observation that sense thoughts blear the eyes and pure thoughts brighten them. When John on Patmos saw the purified Jesus he wrote, "His eyes were as a flame of fire." Our eyes would have this light of Spirit if we made the right union in mind with the Father, and strengthened and purified our outer vision to correspond with the inner.

Instead of strengthening the eye by propelling the atomic energy from Spirit into them, our scientists keep on inventing external aids to sight, like the micro-

scope, telescope, X ray, and now the latest is the electron microscope, which can magnify tiny specks thousands of times. "A human hair would look several feet in diameter—a dime at the same magnification would be over one mile wide." This new invention is getting very close to the light that flashes in the eye. This invention is further described thus: "It is founded on the knowledge that light and electron beams behave similarly under certain conditions. Using this fact, the electron microscope has been constructed, utilizing a beam of electrons rather than light rays."

Divine revelation claims that the electron has its source in the idea that Spirit projects into the superether, consequently this microscope which multiplies specks of matter so many times approaches the capacity of the spiritualized human eye. The marvel is that man has the brain to invent such tremendous aids to the human eye.

This marvelous invention also gives us further proof of the close connection between mind and the finer radiations of matter; also of the sympathy and stimulating ability of active forces over static. The beam of electrons, thrown into common matter by the supermicroscope, reveals the electrons and imparts to them at least temporary life. This proves a law that is stressed by metaphysicians, namely that the positive beholding mind quickens what it beholds. Behold the evil, and the evil will be stirred to action in your objective world; behold the good and good will make itself manifest. Man's mind is a mighty microscope that enlarges ideas and their thought radiations in mind, body, and environment. Jesus cultivated the secret depths of His mind until He tapped its spiritual reservoir, which He called the kingdom of the

heavens and which He freely announced was within all of us.

Jesus not only announced that the kingdom of God is within us but He beamed from the depths of His mind streams of life-giving electrons. These spiritual electrons were latent in the body of Jesus until He spiritualized and broadcast them into our race life, where we can freely pick them up and through their quickening energy ignite the sleeping electrons of our mind and even our body. Here we have the logical and scientific explanation of how Jesus shed His blood that we might drink it and offered up His flesh that we might eat it.

When we understand these far-reaching truths of the spiritual character of man's mind, which truths of mind also include man's body, how large they loom in the great issues of the world. By giving attention to these truly tremendous matters we shall not neglect the lesser things that seem so important, in fact we shall handle them much more efficiently.

We are now at a most crucial period in our race history. The great battle of Armageddon, the war between material and spiritual thoughts, is now at its climax. Prophets, old and new, have told us of this struggle between the true and the false, the spirit and the beast. Daniel, the prophet, calls it "a time of trouble, such as never was since there was a nation," which he says will last 1,290 days, or three and a half years, beginning September, 1939. Jesus commenting on Daniel's prophecy in Matthew 24, says that it is the "end of the age," and "then shall be great tribulation, such as hath not been since the beginning of the world until now." The Book of Revelation from beginning to end uses the symbol of the beast to represent the

animal man. We locate his activity in the present war in the 13th chapter, where it is written: "Who is like unto the beast? and who is able to war with him? and there was given to him a mouth speaking great things and blasphemies; and there was given to him authority to continue forty and two months."

All these prophecies point to the near end of the great war, to be followed by a thousand years of peace. Metaphysicians should remember that all these prophecies can be interpreted as pertaining to the race, and also to the evolution of the individual. As it is above so is it below; as it is within so is it without.

HEALING THOUGHT

As I speak words of life and strength Thy Spirit of life and strength responds, and I am healed.

PROSPERITY THOUGHT

No word of lack escapes my lips. My words are of Thine inexhaustible bounty, and I am prospered.

(To be used from November 20 to December 19)

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

SEVERAL WEEKS ago I wrote to you asking you to pray for my thirteen-year-old daughter who had just been rushed to the hospital with spinal meningitis and that night was fighting for her life. Today she is home, and to look at her you would not think she had been sick. Relatives and everyone around here say it was a miracle, but I know it was your prayers answered. My daughter tells me she was only "really" sick four days.

My husband has an uncle who is a doctor in another State, and he wrote our doctor asking if it really was meningitis. Our doctor replied that the diagnosis definitely showed it to be, and about six other doctors confirmed this. God bless you all, and may I be able later to send you another offering. I tell everyone I can about Unity. God bless you again.—*Mrs. C. O. L., New Jersey.*

I HAVE intended to write again about my husband's feet. I wrote you in April to ask for your prayers. He had an infection in both feet, and after I had written both hands broke out as badly as his feet. Every finger and thumb was swollen to two times its normal size. He could not feed or wash himself or walk, and it

seemed impossible they could ever be normal again. However in less than five weeks he was back at work with his shoes on, and in another week he had every finger bare. The doctor told him to cover some of them, they were so tender. The whole thing made him so sick that he lost about ten pounds in weight.

I am so thankful to say that he has almost regained what he lost. He says he feels better than he has for quite a long time, and he is a man over sixty-five years of age. He works nine hours a day, and he has a lot of walking around to do as he has to take care of men on different jobs both in the mill and outside. So I am sure he could not have gotten over it as he has without the help of your prayers.

My own health has greatly improved. I had only been home from the hospital two months when my husband took sick, and he was so afraid I might fall down again. Instead I took care of him, as we couldn't get help except for the housework. Once again thank you and God bless you.—*Mrs. N. W., Canada.*

A MONTH ago I wrote to you asking for your help. I had an incurable case of colitis. Today I am enjoying perfect health and can eat everything that I was told to avoid. I have not taken any medicine since before writing to you. I want to thank you sincerely for your prayers.—*M. S., Illinois.*

SOME TIME ago I wrote to you and asked you to instruct me in prayers and also to pray for me, so that I might have renewed faith and trust in order to be cured of tuberculosis. I am happy to say that our prayers together have worked this miracle of healing by faith in God. I have been pronounced cured and discharged from the sanatorium and I am now relaxing comfort-

ably at home. My mind is on God and His wonderful blessings and goodness to me.—*B. S., Washington, D. C.*

TWO YEARS ago or more perhaps I wrote to you asking for your prayers. At that time I was a helpless cripple in a hospital suffering much pain. I could not understand why my healing did not come at once. I had asked for prayer, and I prayed myself. I rebelled and lost faith for a time, but again I prayed and studied Unity more closely.

As time passed I began to understand that my healing could come only from within, so I started to work on my thoughts. Day by day I tried to give out only lovely thoughts and to think good of everyone, and then my healing began. I got stronger daily. At first I used a crutch and then a cane. Now I manage to do all my housework without the help of a cane except when I am walking on the street. I have so much for which to thank my heavenly Father and the dear people of Unity, who write such wonderful books.—*Mrs. A. G. B., Canada.*

Filled with Plenty

IN MAY I wrote to you asking prayers for my husband, a painter, who was unemployed. God has been very good to us. My husband went to work the day you sent us the letter telling us you would pray and showing us how. He has been so busy that he has had to hire a partner, and work has been increasing steadily ever since I wrote to you. God bless you for your wonderful work.—*D. O., New York.*

I ASKED YOU to pray that I might secure a position in the teaching field. My work begins Monday. This ap-

pointment came out of a clear sky, after the schools had opened and teachers had been chosen. I would not give up the thought that a place would open for me. During the period of faith even school principals, who usually know the inside story, felt that I was chasing rainbows. I was chosen from among several hundred qualified persons.—*K. S., Oklahoma.*

OF COURSE my prayers have been answered before but never in this marvelous, spectacular, and overwhelming way. I got exactly the job I had prayed for without my making the slightest move toward it. It just fell in my lap from above, and the trimmings exceeded by far my wildest expectations. And what's more, it came when the necessity of leaving the old job, which had caused me considerable worry and unhappiness, was making itself felt in no ordinary way. Surely I never expected my cup to run over like this. Although almost a month has elapsed since my prosperity and extraordinary good fortune were made manifest, I have not ceased to thank the Father.—*H. J. V., West Indies.*

SOON AFTER I asked your help several weeks ago I obtained a position in a large bank. They told me they seldom employed anyone anywhere near my age, which is fifty-two. All my relatives and friends seemed surprised at my obtaining a position at this bank. However I told them that I did not obtain it but that God gave it to me through Unity's helping hand.—*S. S. P., California.*

He Shall Have Abundance

INCLOSED find three dollars that I have saved through the prosperity-bank drill. The seven-week drill was com-

pleted September 1, and I will say that my family and myself have received the blessings of God in very many ways. We are learning to see the true way of supply through spiritual mind, or let me say it this way: through the study of the teachings of Jesus and our applying them to our everyday life we are learning to depend upon God. I thank and bless Unity for the help that we have received from learning to look to God for everything that touches our lives.—*S. T. P., California.*

ABOUT A year ago I used a prosperity bank at a time when things had been going very badly for me and my husband. We had just started in new work.

While using the bank a great deal of good came to me. My faith was strengthened and the past year has been the happiest of my life. My husband has done very well in his work and is very happy in it. He has received several promotions with adequate salary increases.

My mother, for whom I had been keeping house, has improved in health. We now have our own home, in which we all take keen pleasure. Our boys have done well in their schoolwork, and the older boy is now working at good wages. We have all enjoyed good health. In a new town we have made many friends, and I feel that we are a part of the community. Please send me another prosperity bank, as I think it is an excellent plan for my own well-being and that of others.—*Mrs. I. B. R., Canada.*

Search the Scriptures

I CANNOT begin to tell you how much help this study has been to me. Only last Sunday I was able to over-

come a most painful condition by applying the Truth principles I had learned. I received a badly crushed hand, having it caught in the door of a car. At first the pain was very severe, so severe that it took all my power of thought to apply Truth to meeting it. I got very still in my studies. In a short time the pain ceased and the discoloration faded. Next morning there was no swelling nor trace of the accident. I am indeed grateful for this. Were it not for the opportunity of studying with you, I could easily have had a badly injured hand. —*Mrs. M. C. S., Massachusetts.*

My Help Cometh from Jehovah

PLEASE renew my subscription for UNITY. It is the biggest little magazine that I have ever read. Mr. Fillmore's editorial in each issue is priceless. I would not consider being without it.—*Mrs. L. C., Michigan.*

WORDS CANNOT express fully my appreciation of your prayers. They have done so much for me. The last number of UNITY, just received, has certainly straightened out many of my thoughts, and I see some things in such a different light.—*Mrs. T. C. B., Ohio.*

I WANT to thank you for the inspiration that my son and I have received from Unity. Each month UNITY magazine is more inspirational, and each copy seems to have been written especially for us. God is so near to me in these troubled times, and I want to thank Unity for the confidence and assurance I receive.—*G. B. J., Indiana.*

I SHOULD like you to know how much my brother and I appreciate your UNITY magazine. We were first introduced to it by a friend a few years ago and have

since that time received it regularly. Every month brings articles which are inspiring and uplifting, and there is not a dull word from cover to cover. We treasure our collection of UNITY magazines, and we are only too delighted to lend them out when there is opportunity to do so.—*O. K., England.*

I HAVE BEEN blessed so many times by reading UNITY magazine. I want you to know that your good work is blessing my needs in many ways. Of course it is God in all that does the work, but the Unity teachings have taught me how really to know God. I have been helped in body and understanding.—*D. G., Illinois.*

His Truth Is a Shield

INCLOSED you will find a freewill love offering as an expression of my appreciation for prayers for my niece, who left home due to a lapse of memory. She returned home the next day after I had written you. Although she had been away from home for about six days, just wandering around aimlessly, she told us that she had been treated kindly every place that she had gone. We attribute her safe return to the kind providence of God and to Unity.—*A. R., Louisiana.*

Father, I Thank Thee

THIS IS TO acknowledge your prayers, which I requested about a month ago when seeming barriers appeared to block a long-planned trip. Almost miraculously a way opened, and my husband and I were able to go to Spokane to visit his parents during the holidays. Until the last minute it seemed that I would be unable to leave my job as a clerical worker in a library because

another member of the staff was taking time off during the same period. However things worked out so that she took only one week, and I was then allowed a week. I bless you for working with God to bring this about, and I bless those in my office who made it possible for me to leave.—*Mrs. R. M. A., California.*

My granddaughter, three years old, was starting to stammer and was very nervous, and I asked you to join me in prayer for her. Our prayers have been answered. She speaks without hesitation and is growing more robust. In addition to this I want to tell you that we are a happy, harmonious family and that this has come about largely through our study of Unity.—*C. T., California.*

Give unto the Lord

Inclosed please find check for twenty-six dollars as my March tithe. Just a year ago I started to tithe, and in spite of seeming disturbances and difficulties I find that I am able to give a tenth to God and still have plenty left for me and mine. The urge to tithe came quickly and persistently, and I am indeed grateful for His blessings and the knowledge that I am one with God through Christ.—*S. A. W., Ohio.*

Study to Be Quiet

I wrote to you asking prayers to help my son pass a school examination. He has made the highest mark in his class, almost a perfect grade. Thank you very much for your prayers.—*Mrs. E. A., Illinois.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

Why has God veiled His whole creation in such a deep mystery and made it so hard to understand? Why has it not been stated clearly and plainly instead of being hidden in names and allegories? —*From a letter received by Silent Unity.*

You ask why God has veiled His whole creation in deep mystery and made it so hard to understand. The answer is that He has not veiled it in mystery, but it only seems so to human thought. Humans who first approach the study of God's ways try to imagine that His ways are like man's ways, and of course they run into difficulties. Consequently in order to grasp what we are prone to call God's mysteries, we must learn to think in a manner that may seem utterly foreign to us.

The result of consecration to God is always to reveal His way to us. It is clear that scriptural writers came to a close understanding of God because they consecrated their minds and hearts to a study of Him. They turned away from all that was materialistic and did all they could to become spiritually minded, and this change in them made it easy to comprehend what must have been a mystery to them before they made the change in themselves.

If you will think of an allegory as a description of one thing by a story about something else, it may help you understand the use of an allegory. John Bunyan's

"Pilgrim's Progress" was an allegory used to describe the individual's inward struggle with sin and the victory gained. In a similar manner the story of creation as told in Genesis attempts to describe in story form a process that has taken place, not in one man and one woman only but in thousands of people, and is still taking place. An allegory is generally a compromise method to explain what the hearer is not yet capable of grasping by direct statement.

> You teach eternal youth. Yet if you but look around you, you will see that things do grow old. Why is this so?—*From a letter received by Silent Unity.*

It is true that the physical body goes through certain changes with the years, and surely we would not have it otherwise. An immature body with a mature mind would be almost as inharmonious and unattractive to us as an immature mind in a mature body. However maturity need not take on the physical and mental limitations that are generally accepted as going with a certain number of years.

Youth is a state of mind, a state of freedom from burdensome responsibility, a state of courage and faith and interest in people and things and activity. Youth is inner joy and enthusiasm. That this state of mind and its productivity can be maintained at any age has been proved by many of the world's great leaders in the arts, in letters, in science, and in religion. Youth is faith, faith that tomorrow will take care of itself, faith that goodness and right will somehow prevail, faith that the future holds infinite possibilities for happiness and accomplishment. You dwell in the consciousness of eternal youth now.

The Purpose of Unity

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all regardless of creed; and places where helpful instruction in Christian living may be received.

Through the Field Department Unity School of Christianity offers an advisory service for center leaders, and authorizes the establishment of Unity classes and centers.

Information about Silent Unity (Unity School's healing department) is given elsewhere in this magazine.

Unity Annual Conference Members, Licensed Ministers, and Licensed Teachers

The following Unity leaders are conducting a ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LM) and (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the distribution of Unity literature.

Licensed Ministers and Licensed Teachers are preparing for membership in the Unity Annual Conference. Licensed Ministers (LM) are in charge of Unity centers. Licensed Teachers (LT) are teachers serving in a Unity center or teachers conducting classwork.

ALABAMA

Birmingham—Harriet Price, Unity, Massey bldg

ARKANSAS

Little Rock—Mary Wayman, Unity, 117 E 15

ARIZONA

Globe—Sarah Lightle (LM) Unity, 117 E Oak

CALIFORNIA

Alhambra—Gertrude Hall (LM) Unity, 100 N Garfield

Bakersfield—Della Shutts (LM) Unity, Southern hotel

Berkeley—Susanna Scott (LM) Unity, Club House, 2401 Dwight way

Beverly Hills—Ruth Rae, Unity, 242½ S Beverly

Canoga Park—Nannie Highnote, Unity, 20126 Strathern

Compton—May Butterworth, Unity, 210 S Chester

Gardena—May Butterworth, Unity, 1052 W Gardena blvd

Glendale—Geraldine Johnson, Unity, 119 S Kenwood

Hollywood—Rose Schneider (LM) Unity, 1162 N St Andrews

Inglewood—Maude Elizabeth Galpin, Unity, 226 E Spruce

Long Beach—Louise Newman, Unity, 935 E Broadway

Los Angeles—Ernest C. Wilson, Norma Knight Jones, Christ Church, Unity, 635 S Manhattan Pl; Nina Fisher (LM) Unity, 2801 S Rimpau; Emma Luke, Unity, 2120 S Union; Alfred Williams, Unity, 815 S Hill

Oakland—Rose Emery, Unity, Ebell Club bldg; Alma Morse, Unity, Masonic Temple, 1433 Madison

Pasadena—Lily Stack, Unity, 60 N Mich.

Riverside—Katherine Sweaney (LM) Unity, 3689 Sixth

Sacramento—Naomi Anderson, Unity, IOOF hall

San Bernardino—Dr. and Mrs. H. P. Nicholls, Unity, 763 D St

San Francisco—Robert Hulbert, Unity, 126 Post

Santa Ana—Louise Newman, Unity, Commercial bldg

Santa Cruz—Mary Higgins, Society of P C, 151 Garfield

Santa Monica—Mr. and Mrs. L. L. Hill, Unity, 528 Arizona

South Gate—May Butterworth, Unity, Women's Club, 3036 Santa Ana

Stockton—Harriet Batson, Unity, 822 N Center

Taft—Della Shutts (LM) Unity, Fox hotel

Van Nuys—Mary Hider, Unity, 14416 Victory blvd

Whittier—Louise Newman, Unity, 410 S Greenleaf

COLORADO

Colorado Springs—Mabel Beech, Unity, DeGraff bldg

Denver—Ethel Burkle, Unity, 1555 Race

Pueblo—Cleoda Dawson (LM) Unity, Central bldg

CONNECTICUT

Hartford—Harriet C. Gilbert, Unity, Brown Thomas bldg

New Haven—Bonnie Adams (LM) Unity, Hotel Duncan, 1151 Chapel

DISTRICT OF COLUMBIA

Washington—Margaret Ann and E. Roy Feldt, Unity, New Colonial hotel

FLORIDA

Clearwater—Grace Arrowsmith (LT) Unity, West Coast hotel

Jacksonville—Henrietta Miscally, Unity, 725 Hogan; Lillie Saunders (LM) Unity (col) 606 Pippin

Lakeland—Ida Decker, Unity, Kentucky bldg, 207½ E Main

Miami—May C. Stoiber, Unity, 128 SE 3

Orlando—Carolyn H. Parsons, Unity, 503 S Orange

St Petersburg—Louise Beaty (LM) Unity, 646 5 ave S

Tampa—Ocoa Moore, Laura Hyer, Louise Ramey, Ellie Knight (LT) Mabel Sullivan (LT) Ruby Wagner (LT) 1st Unity soc, De Soto hotel

Tarpon Springs—Betty Bain (LT) Unity

GEORGIA

Atlanta—Mary West Fullenlove, Unity, 1119-20 Mortgage Guarantee bldg

HAWAII

Honolulu—Marie Parker Handly, Unity, 240 Lewers road

IDAHO

Boise—Chris. Scott, Unity, Pinney bldg
Mt Home—Chris. Scott, Unity
Twin Falls—Mabel Peck, Unity, 116 7th ave E

ILLINOIS

Bloomington—Mabel Daughtry, Unity, City library
Chicago—W. I. and Anna Hoschouer, Unity, 25 E Jackson; Nellie McCollum, Unity, 64 W Randolph; Edith M. Reynolds (LM) Unity, 116 S Michigan; Margaret Halsey (col) (LM) Unity Truth cen, 104 E 51; Henrietta Gorden (col) (LM) Unity, 4307 S Michigan
Decatur—Maud Kellogg (LM) Unity, 421 N Main
E St Louis—Maud Davisson (LT) Unity, Broadview hotel
Moline—Unity, Le Claire hotel
Peoria—Glenna Arrowsmith (LT) Unity Study cl, 218 Dechman; Mabel Daughtry, Unity, 1010 Ellis
Rockford—Bonnie Brown, Unity, Empire bldg; Mae Lundahl, Unity, Mead bldg
Springfield—Maud Kellogg (LM) Unity, Elks Club

INDIANA

Ft Wayne—Cleo Lee, Unity, Wayne hotel
Indianapolis—Murrel G. Powell, Unity, 1514 Park
Kokomo—Lydia Simpson (LT) Unity Study cl, 523 S Washington

IOWA

Cedar Rapids—Unity, 1015 2 Ave SE
Des Moines—Betty Stitt, Unity, 42 & Rollins
Sioux City—Elizabeth McClaughry, Unity, Insurance Exchange bldg

KANSAS

Topeka—Harriet Pfouts, Unity, Jayhawk hotel
Wichita—Carl Moran, Unity, Eaton hotel

KENTUCKY

Covington—Clara Conway (col) (LM) Unity, 1209 Russell
Louisville—Maebel Carrell, Cecilia Cardwell, Theresa Rehm, Ruth Gilpin (LT) Ruth Booker (LT) Martha Boehl (LT) Julie Lilly (LT) Unity, 1322 S 4

LOUISIANA

New Orleans—Elois Echlin, Rhoda Belknap (LT) Unity, 823 Perdido; Lillian White (LM) Unity, 604 Canal

MAINE

Portland—Omer Hodgman, Unity, 562 Congress

MARYLAND

Baltimore—E. Roy Feldt, Unity, Emerson hotel

MASSACHUSETTS

Boston—John Baughman (LM) Boston Unity, 30 Huntington
Cambridge—Edna Titus (LM) Cambridge Unity, 881 Massachusetts
Worcester—John Baughman (LM) Unity, Hotel Bancroft

MICHIGAN

Bay City—Roxie Miller (LM) Unity, 301 S Henry
Detroit—Irwin Gregg, Martha Fishburn (LT) Max Flickinger (LT) Blanche Joki (LT) Besse Otto (LT) Walfred J. Taurainen (LT) Unity, Maccabees bldg; Virginia Shipley (LT) Unity, 3325 Columbus; James Elliott (col) (LM) Unity, 544 E Frederick
E Lansing—Roxie Miller (LM) Unity, 224 Abbott
Flint—Edmund Risk, Unity, Milner hotel
Grand Rapids—Ida Bailey, Unity, The Gilbert bldg
Grosse Pointe—Otto Fishburn (LT) Unity, 834 Trombley
Kalamazoo—Amy Moffett, Unity, 209 W Dutton
Lansing—Harvey and Ida Best, Unity, Olds hotel
Pontiac—LuDora BeVier (LM) Unity, 72½ Saginaw
Royal Oak—Maud McCulloch (LM) Unity, 101 S Troy
Saginaw—Edmund Risk, Unity, Bancroft hotel

MINNESOTA

Minneapolis—Lila Ranney, Unity, 15 N 8
St Paul—Nellie Hohenwald (LT) Unity, Merriam Park Library

MISSOURI

Jefferson City—Marie Guental (LM) Unity, 210 Hub
Kansas City—Louis E. and Ethel Meyer, Unity soc, 913 Tracy; Charles and Cora Fillmore, Unity School; Ida Palmer, Fannie Baldwin (LT) S S Unity Cen, Jewell bldg
Lee's Summit—Nora Lee Stevenson (LM) Unity, Unity Farm
Springfield—Marian Hoagland, Unity, 224 W State
St Joseph—Unity, 12 & Felix
St Louis—Elsie Abbott, Mabel H. Kaye (LT) Unity, 320 N Grand; Fred and Hilda Eilers, Florence Schaefer (LT) S S Unity soc, 3616 Bates; Florence K. Brummer, Unity, 4621 S Kingshighway

MONTANA

Billings—Mary Wessel, Ella Johnston (LT) Unity, Northern hotel
Bozeman—M. Wessel, Unity, Baxter hotel
Butte—Mary Wessel, Unity, YMCA
Great Falls—Estelle Taylor Key, Myron Key (LT) Unity, Dunn bldg
Livingston—Mary Wessel, Unity, BPOE hall
Missoula—Maidie Van Etten (LM) Unity, 103 S 5 E

NEBRASKA

Lincoln—Blanche Evans (LM) Unity, Peterson bldg, 1215 P st
Omaha—C. N. and Hallie Broadhurst (LM) Unity, Electric bldg

NEVADA

Reno—Robert Caswell (LM) Unity, 314 Clay Peters bldg

NEW JERSEY

Montclair—Gladys Stevenson, Unity soc, 11A Midland

Newark—E. Berry, Unity, Berwick hotel
Plainfield—Florence Hutton, Unity, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson (LM) Unity, Franciscan hotel
Raton—C. Schleifer (LT) Unity, 323 S 4

NEW YORK

Brooklyn—Ella Pomeroy, Betsy Van Allen (LT) Unity, 3 Albee sq
Buffalo—Lillian Matthews (LM) Unity, 271 Delaware
Elmira—Dale and Donna Newsum (LM) Unity, 312 Lake
Flushing—Renee Klaus (LM) and Adele Woodruff (LM) Unity, 135-42 40 rd
Ithaca—Dale and Donna Newsum (LM) Unity, Women's Community bldg
New York—Georgiana Tree West, Marion Rodgers (LT) Ethel Nickelsen (LT) Unity, (entrance) 1 W 47; Stella Wrenn (LT) Unity, Wellington hotel; Crichton Boatwright, Thornton Boatwright (LT) Unity, 500 5 ave; Josephine Siemon (LT) 400 E 59; Nanna Sutton (col) (LM) Unity, 137 W 110
Rochester—Raymond Barker, Elise Rosenburg (LM) Unity, 29 Gibbs
Syracuse—Raymond Barker, Unity, Onondaga hotel
White Plains—Octavie Martial (LM) Unity, 123 Court st

OHIO

Akron—Ralph O'Day (LM) Unity, 34 High
Cincinnati—Margaret Norwood, Millie Leslie (LT) Unity, 26 E 6; Effie Smith, Oakley Unity, 3041 Madison
Cleveland—Earl B. and Martha Anthony, Unity, Hotel Cleveland
Columbus—William Quinn (LM) Mercedes Fossler (LT) Ethel Lieberman (LT) Unity, Hotel Fort Hayes
Dayton—Ethel Crouch, Unity, 611 Canby bldg, 137 S Main
Hamilton—Louise Tahse, Unity, 117 Ross
Marion—Fannye Treaster, Unity, Harding hotel
Springfield—Fannye Treaster, Unity, Dial bldg, 27½ S Limestone
Toledo—Beatrice Whipps (LM) Unity, Richardson bldg
Warren—Everett St. John (LM) Unity, 2d Natl Bank bldg
Wellington—Margaret Jones (LT) Unity, 419 Courtland
Youngstown—Everett St. John (LM) Unity, YMCA
Zanesville—Fannye Treaster, Unity, Schultze bldg

OKLAHOMA

Tulsa—Grace Kehrer, Unity, Masonic bldg
Oklahoma City—Theodore Speers (LM) Unity, Y W C A

OREGON

Portland—Marion Lance, Unity, 811 NW 20
Baker—Chris. Scott, Unity, Baker hotel
La Grande—Christopher Scott, Unity, Sacajawea hotel
Klamath Falls—Marion Clifton, Unity, Elk hotel
Medford—Marion Clifton, Unity, Medford Center bldg

PENNSYLVANIA

Philadelphia—Margaret Ann Feldt, Unity, St James hotel
Pittsburgh—John Coulson, Unity, 233 Oliver

TENNESSEE

Memphis—Elizabeth Chester, Unity, Hotel Chisca
Nashville—Mary Elizabeth Turner, Unity, 1816 Broad

TEXAS

Amarillo—Eugenia Lane (LM) Unity, 1518 Polk
Corpus Christi—Wallace Tooke (LM) Unity, Hendricks bldg
Dallas—Hobart and Ruth Gillespie (LM) Unity, 1708 Commerce
El Paso—F. E. Andrews, Unity, Gardner hotel
Ft Worth—Hobart and Ruth Gillespie (LM) Unity, Texas hotel
Houston—Lilian Brass, Unity, Milam bldg; Corine Smith (LM) Unity (col), 2115 Live Oak
San Antonio—Mary Myles, Unity, Maverick bldg

WASHINGTON

Ellensburg—Beulah Scott, Unity, Ellensburg hotel
Kennewick—Beulah Scott, Unity, Masonic temple
Seattle—Paul Rigby, Unity, Benjamin Franklin hotel
Wenatchee—Beulah Scott, Unity, Cascadian hotel
Yakima—Beulah Scott, Unity, 109 S 4

WEST VIRGINIA

Huntington—Mary Huck (LM) Unity, Hotel Governor Cabell

WISCONSIN

Beloit—Bonnie Brown, Unity, 1347 White
Janesville—Mae Lundahl, Unity, Meyers hotel
Milwaukee—Elmer Gifford, Unity, 301 Bankers bldg

CANADA

Edmonton—Nora Elliott, Unity, Birks bldg
Regina—Regina Truth Centre (Unity), 501 Westman Chambers
Toronto—Herbert J. Hunt, Unity, 2249 Yonge
Winnipeg—Edna Bowyer, Russell Kemp (LM) Unity, Belgica blk

ENGLAND

London—Parker Drake, Ruth Hacking (LM) Unity—London, 78 St John's st E C 1
Sunderland—Thomas W. Merrington (LM) Unity, 31 Norfolk St Co Durham
Wirral—Dora Johnson, Unity, "Glendor" Mount Road Upton

Unity Books and Booklets

For Beginners

Beginning Again
God a Present Help
God Is the Answer
How I Used Truth
Lovingly in the Hands of the Father
Lessons in Truth
Letters of Myrtle Fillmore
Master Class Lessons
New Ways to Solve Old Problems
Whatsoever Ye Shall Ask
Working with God

(The books listed above are $1 each in cloth; $2 in flexible binding)

How I Used Truth	*French*	$ .75
Lessons in Truth	*Russian, Spanish, Dutch*	1.00
The Mental Equivalent		.25
Six-Day Healing Practice, A	*Spanish* $.10; *English*	.25
Unity's Statement of Faith		.10

On Healing

Christian Healing	flexible $2; cloth	1.00
Divine Remedies		.50
Jesus Christ Heals	flexible $2; cloth	1.00
Truth Ideas of an M. D.	flexible $2; cloth	1.00
You Can Be Healed	flexible $2; cloth	1.00

For the Home

Meatless Meals	cloth	1.00
Science of Food and Cookery, The	cloth	3.25
You and Your Child	flexible $2; cloth	1.00

Inspirational

As You Tithe so You Prosper		.50
Finding the Christ	*German, Swedish, English*	.25
Have We Lived Before?	flexible $2; cloth	1.00
Inner Vision		.50
Mightier than Circumstance	flexible $2; cloth	1.00
Prosperity	flexible $2; cloth	1.00
Sunlit Way, The	flexible $2; cloth	1.00
Unity's Fifty Golden Years	de luxe $3; paper	1.00

Devotional

All Things Made New	flexible $2; cloth	1.00
Bible, American Standard Edition		4.50
Book of Silent Prayer		.50
Contemplation of Christ, The		.50
Metaphysical Bible Dictionary		10.00
Mysteries of Genesis	flexible $2; cloth	1.00
The Silence		.50
Truth in Song		.50
Unity Song Selections	cloth	1.00

For Advanced Study

Christ Enthroned in Man	flexible $2; cloth	1.00
Selected Studies		.50
Talks on Truth	flexible $2; cloth	1.00
Teach Us to Pray	flexible $2; cloth	1.00
Twelve Powers of Man, The	flexible $2; cloth	1.00
Usable Truth	flexible $2; cloth	1.00
What Are You?	*German* or *English*, cloth	1.00

Greeting Booklets

Are You Getting All You Want from Life?	.10	Life Is Consciousness	.10
Breath of Immortality	.10	One Perfect Gift	.10
Challenge of the Dawn, The	.10	Prayer of Prayers	.10
Gifts for the Christ	.10	Protecting Presence, The	.10
Great Helper, The *French, English*	.10	Song of Life, The	.10
He Passed This Way	.10	Turning Point, The	.10
Holy Bread	.10	Twenty-Four Golden Hours	.10
Joy Cometh	.10	Way of Faith, The	.10
		What Child Is This?	.10
		Where Blessings Begin	.10

(12 copies of these booklets for $1, Envelopes included)

Juvenile

How Jimmy Came Through	.50
Jet's Adventures	1.00
Story Friends	.50

In Other Unity Periodicals This Month

Your Unconquerable Citadel

It seems to be important these days to have bases where airplanes and ships can refuel and obtain fresh supplies, from which they can successfully carry on their activities. It is also important that we individually have the proper spiritual base, strong, steadfast, and impregnable, where our souls may be refreshed and our faith renewed. How to establish such a base or citadel within is told in the article "Your Unconquerable Citadel," which appears in *Daily Word.* If you have loved ones in the service this article by Esther Freshman will help you.

Divine Assets

An unusual solution to a very usual problem is given in Herbert H. Smeike's story "The Assets Attitude," which tells of the utter discouragement of a young accountant when he found his job gone and his living expenses increasing. But one day at church he heard a hymn that brought his old business firm to mind. He recalled that this company carefully prepared a balance sheet listing all assets and liabilities. The young accountant began to prepare a balance sheet of his own. There were no material assets to list so in their place he listed what he called "divine assets." Then came the idea that changed his world completely. "The Assets Attitude" tells of both the problem and the solution. It appears in *Good Business* magazine.

What Are You Most Thankful For?

The average person would answer this question in terms of tangible blessings, such as food, clothing, shelter, family, and friends. Clara Palmer, writing in the November 28 issue of *Weekly Unity,* tells of her deep thankfulness for Jesus the Christ, who grew up among men, worked side by side with them, and learned their needs, and whose likeness we can discover in our own heart or in the heart of a neighbor. "What Are You Most Thankful For?" is the title of her article.

What Will You Have?

Each of us has many desires, but we often confuse these desires with our true needs. In the *Progress* story "I Want What I Want When I Want It" Clara McCoy Borjes tells of a young housewife who confused her wishes and her wants. The story tells how she met the situation and again found joy in Truth.

A Wrong Made Right

Derril Lewis was counting the days till Friday, because by then he would have exactly enough money to buy the little radio in the store window. Every day he would stop to admire it, and in imagination he could see it already in place on the shack table where all the fellows could enjoy it with him. As things turned out he was able to buy it long before Friday, but it did not bring him one bit of happiness until he had taken steps to correct a wrong act. "What Derril Wanted Most" appears in *Wee Wisdom.*

Various Unity Activities

A World-Wide Service

The services of the department of Silent-70 are available not only in the United States but in all other parts of the world. This department sends Unity literature free of charge to prisons, army camps, hospitals, libraries, and many other types of institutions. Its most extensive work is done among prisoners. When the name and address of a prisoner is received, Silent-70 immediately sends him copies of current periodicals. If he becomes interested he is offered a copy of *Lessons in Truth* and a subscription for one of the Unity periodicals. Letters from those who have found new hope and new courage to face life assure Silent-70 that its work is worth while. This ministry is made possible by love offerings, and Silent-70 is grateful to all who have a share in it.

The Voice of Unity

Since Unity first went on the air on July 16, 1922, the radio work has grown and spread until its message is now heard from coast to coast. Regular programs are broadcast from New York to Los Angeles as well as Panama City, Panama. Also for the past year a Unity student, who is directly associated with a radio station in Newcastle, Australia, has been broadcasting "The Unity Viewpoint" three times weekly. Thus Unity comes nearer and nearer to its desire of encircling the globe with its teachings by means of the radio.

News FROM UNITY

"He Loves Me"

Zelia M. Walters's Christmas story "The Chain of Giving," coming in December *Unity,* brings the faraway hills of Judea very near and makes of little Ethna, daughter of Abner and Miriam, a very real child. One day as Ethna played on the hillside she met the Master, and she immediately loved and trusted Him. She told her mother, "He loves me," and pleaded to be allowed to take Him a gift. There was no question of what to give for there was little choice. Eagerly, in childish faith, Ethna gave her best, and in so doing started a chain of giving that healed and blessed all about her.

All That Matters

A Unity reader tells us that she received one of our booklets last Christmas and that the little gift proved a turning point in her life. Appropriately enough the booklet was *The Turning Point* by Dana Gatlin.

The story tells of a family of three who had reached the lowest ebb in their financial affairs. Suddenly they turned to God, and comfort came in a manner that can be explained only in terms of Truth. Then followed the realization that despite seemingly adverse conditions they had "all that mattered," and on the strength of their acknowledgment of God's love came prosperity and all the blessings they asked.

Blessed Home Cards

The poem "Blessed Home" by William H. Frazier can now be obtained in card form. It is attractively printed and illustrated, and is listed on our special Christmas order blank.

Put rich thoughts into everything you do. Expect rich returns, and be thankful. Giving thanks continually will keep your rich thoughts from being discouraged by your poverty thoughts.—*From New Ways to Solve Old Problems by Lowell Fillmore.*

We Give Thanks

Some time ago Unity School announced that despite rising costs of production the price of the Unity publications would not be increased. It was felt that at the present crucial time Unity literature was more urgently needed than ever before and that the price should not be increased. We asked the prayers of our friends that we might succeed in our desire to make Unity literature easily accessible to all who wish it.

The response of our friends has been encouraging and inspiring. They have sent us their prayers and blessings, and many have sent offerings to help cover the cost of the magazines. This loving response makes us certain that we shall be upheld in our decision.

Spiritual Might

It has been said that while we may not always choose our experiences we may choose the way we meet them. This thought is especially helpful right now, for many of us are meeting experiences that seem not to be of our choosing. Frank Whitney, for many years editor of *Daily Word,* had this idea and he gave it expression in his book *Mightier than Circumstance.*

A Healing Message

When Clara Palmer wrote the book *You Can Be Healed* her aim was to help those who are faced with a health problem to know that spiritual healing is a reality, not merely a possibility.

Few people are better qualified than Clara Palmer to give this healing message for she was a worker in Silent Unity for years and as a writer has helped countless seekers to know the Truth that heals. Once she too was face to face with a health problem. In the foreword to the book she tells how she was healed of a so-called hopeless illness through the help of Silent Unity and her own faith.

You Can Be Healed ran first as a series of articles in *Weekly Unity* and later was published in book form. Letters of appreciation poured in, asking the author innumerable questions and enlisting help. One day when these letters first began to arrive Miss Palmer sent a little neighbor girl to the mailbox. Delighted, the girl returned with a large package of letters in her hand. There were letters from seventeen States, three Canadian provinces, and six foreign countries, a worthy tribute to the readers' interest in the healing power of Jesus Christ as it is set forth in this book *You Can Be Healed.*

New Spanish Magazine

Unity literature in foreign translation has brought a liberal response, and much consideration has been given to the publication of a periodical in Spanish. Existing restrictions on money exchange and shipping discourage publication at the present time, but in spite of this it has been decided to look into the need for such a magazine. A sample issue called *El Sembrador* (The Sower) has been published, which is now ready to be mailed to any Spanish-speaking person anywhere in the world. Criticisms and suggestions are invited, for out of this undertaking a regularly published Spanish magazine may someday appear. There is no charge for these sample copies, since all Unity literature published in foreign languages is paid for from the Good Neighbor Fund. If you wish to contribute to this fund, be sure to mark your offering accordingly.

My subscription was a gift, and it has brought me a much happier outlook on life. *Unity* magazine has made me see the light of God and has taught me the love and understanding of God. May these friends to whom I am sending subscriptions be helped as I was. God bless you.—*J. W.*

Thoughts Are Things

The other day we received a letter from a friend in Glasgow, Scotland, telling of a great need she had experienced and of how at the time she had longed for a copy of *Weekly Unity.* She writes:

"You can imagine my great surprise when the mail brought me that very periodical. I had never expressed aloud the desire for it. I did not know that the friend who is having it sent had ever heard of the Unity teaching, nor did he know that I was interested. I have not seen the friend for years, which makes the incident all the more remarkable."

Truly this was a perfect demonstration of the power of thought! How easily a thought can span even a great ocean!

Keep a Record

When giving Unity Greeting Booklets this Christmas we suggest that you make a record of each gift booklet and the name of the recipient. In this way you will avoid sending a friend the same booklet more than once.

The several years that I have followed your teachings have been the brightest and sweetest years of my whole life.—*E. J.*

Path to Peace

From *Good Business* magazine comes this practical suggestion on which to build a true and lasting peace:

"People of all nations will agree that they must permanently end the recurrent madness called war. This magazine presents the formula for peace: use of the teaching of Jesus Christ as a guide in all the business of life."

Consult Unity Catalogue

Wisely chosen, an inspirational book or booklet or periodical is an appropriate and much-appreciated gift. In the Unity catalogue you will find a variety of such gifts, and in order that you may select just the right one for your friend, a brief description of each is given. Publications in foreign languages and in Braille are included.

In addition a short explanation of the various departments of the Unity work is given, to acquaint you with the purposes of the Unity Training School, the Correspondence Course, the Radio Department, the Youth of Unity, the Help-One-A-Month Club, and the Prosperity Bank plan. The work of Silent Unity and of Silent-70 is also described. The catalogue is not merely a systematized listing of publications but is a reference book as well. It will be mailed to you free of charge upon request.

We Are Preparing Now

At Unity School we are deep in preparations for Christmas. Experience has taught Unity workers that the rush begins far in advance, and it must be taken care of if they are to enjoy the peace and happiness of the season.

Now mailing zones are being checked to facilitate prompt mailing when orders begin to come in, and appropriate stories and magazine covers for the December issues are being chosen. We are really busy getting ready for Christmas here at Unity School! We hope our friends will send their orders early so that every gift may be delivered in time for Christmas.

Tri-Crostics Are Pleasing Readers

Tri-Crostics, the clever puzzles appearing in *Progress,* are pleasing our readers. Mrs. E. writes:

"I want to put in a word for Tri-Crostics, and I do hope you will continue this feature in 1943. It is quite the most unique and interesting puzzle I've known, and I enjoy working it."

J. B. writes: "Do by all means continue to give us Tri-Crostics in the magazine. They give so much enjoyment and good mental exercise."

The Perfect Unity Gift

FOR EACH OF YOUR FRIENDS

UNITY—This magazine is the right gift for your friend who is advanced in Truth. Its hundred pages of inspired teaching include articles by Charles Fillmore and other outstanding metaphysicians.

WEEKLY UNITY—Easy to read and to understand, this eight-page periodical presents usable ideas that can be put into practice in everyday living. A suitable gift for your friend who is a new Truth student.

WEE WISDOM—For the boy or girl of 5 to 13 on your Christmas list. A beautifully illustrated magazine just filled with things to delight children while teaching them how to use Truth principles during their formative years.

These magazines are $1 a year each.

TEACH US TO PRAY, by Charles and Cora Fillmore. A book that discusses prayer from every angle. The ideal gift for your friend who is becoming interested in the study of prayer and its possibilities.

JESUS CHRIST HEALS, by Charles Fillmore. For your friend who is seeking health. This book presents the very fundamentals of healing by faith.

MIGHTIER THAN CIRCUMSTANCE, by Frank B. Whitney. A book of inspiring articles and poems for your friend who believes himself to be defeated by the circumstances that he has to meet.

These books are $1 each in cloth binding;
$2 a copy in black flexible binding.

THE CONTEMPLATION OF CHRIST, by Ernest C. Wilson. A booklet that portrays the Master as a radiant presence and loving companion. For your friend who is earnestly seeking to live the Christ life.

This booklet in attractive covers is 50 cents.

UNITY SCHOOL OF CHRISTIANITY, 917 TRACY, KANSAS CITY, MO.

Change Your Thought and Keep It Changed

THE way to demonstrate prosperity is to replace all thoughts of doubt or lack or fear with good, strong constructive thoughts of success, happiness, and abundance. Then keep these new thoughts firmly established in your mind and heart until they are made manifest in your life and affairs. "As a man thinketh in his heart so is he." If your mind is constantly filled with thoughts of success and prosperity you are prosperous and successful.

The Prosperity Bank drill will help you keep good thoughts firmly fixed in your mind. Follow the drill faithfully until the good thoughts become a habit. It will grow easier each day to hold only the thoughts that bring good into your life. Send for a Bank today, and Silent Unity will pray with you for your success. As you use the Bank drill you may save for UNITY subscriptions for friends.

Unity School of Christianity, 917 Tracy, Kansas City, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray with me for a successful demonstration. I will use the drill faithfully and save $3 for the three *Unity* magazine subscriptions (one year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

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Unity Greeting Booklets will say Merry Christmas for you

WHEN you send one of the Unity Greeting Booklets to a friend you are sending him a cheery message as well as an attractive booklet. It is a small gift, but it will be remembered long after the holiday season has passed. Among the Greeting Booklets listed on this page you are sure to find just the right one for each of your friends.

The New Greeting Booklet for Christmas

Gifts for the Christ

The story of a little family who gave their very best gifts to the Master in gratitude for the healing of their father. By Zelia M. Walters. *Gifts for the Christ* was published as the Christmas story in the December, 1941, issue of *Unity* magazine. So many of our friends expressed their enjoyment and appreciation of it that it has been published in greeting-booklet form.

These booklets are 3¾ by 5⅞ inches in size. They have attractive covers, and with each booklet comes a mailing envelope bearing a Christmas design and requiring only one cent postage. Order your booklets now so that you will have plenty of time to mail them to your friends for Christmas. They are priced at 10 cents each or 12 for $1.

OTHER GREETING BOOKLETS

THE TURNING POINT
PRAYER OF PRAYERS
THE GREAT HELPER
THE SONG OF LIFE
THE WAY OF FAITH

LIFE IS CONSCIOUSNESS
THE PROTECTING PRESENCE
TWENTY-FOUR GOLDEN HOURS
THE CHALLENGE OF THE DAWN
ARE YOU GETTING ALL YOU WANT FROM LIFE?

WHERE BLESSINGS BEGIN
WHAT CHILD IS THIS?
ONE PERFECT GIFT
JOY COMETH
HOLY BREAD

UNITY SCHOOL OF CHRISTIANITY, 917 TRACY AVE., KANSAS CITY, MO.

Paean in Autumn

Irene Stanley

God is good! The autumn shower,
The hill in soft brown cape and hood,
The insect on the milkweed's tower,
The swamp rose mallow in full flower—
All these are singing, "God is good!"

A wedge of wild geese writes the score
On morning skies. The bright-leafed wood,
The silver sands on every shore,
The ocean, rhythmic in its roar,
Join in the chorus "God is good!"

It echoes in the autumn wind,
From rocks that have through ages stood,
From sunset clouds gold javelined,
And from my heart love disciplined—
The thankful chorus: "God is good!"